commonweal

St. Charles Seminary Library
Carthagena, Ohio

EDUCATION ISSUE

ONE DOLLAR

APRIL 11, 1980

J.M. CAMERON
The idea of a liberal education

EDUCATION BOOKS:

Raymond A. Schroth
AMERICA REVISITED

George W. Shea
TEACHING AS A CONSERVATIVE ACTIVITY

Maurice R. Berube
FIFTEEN THOUSAND HOURS

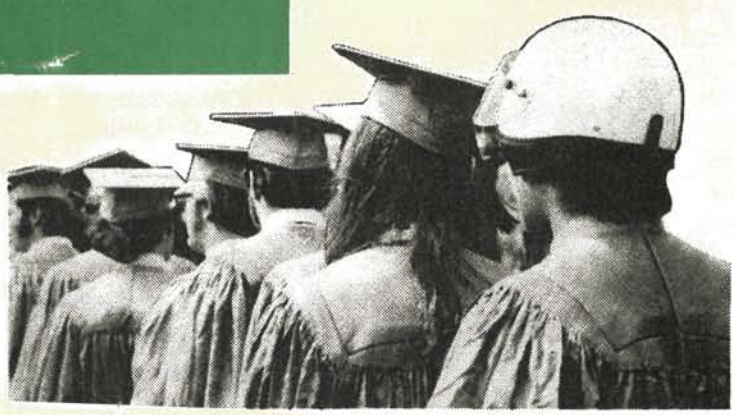
ALSO:

EASTER POEMS

Thomas Powers
ALLARD LOWENSTEIN

Nicolaus Mills
HELPING CAMBODIA

MILTON MANKOFF
Waiting for Lefty on campus



CELINA OH 45822
CARTHAGENA STA
ST CHARLES SEM LIB
8012
0079970

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Correspondence

Only quoting

St. Louis, Mo.

To the Editors: In his attack on my book *Catholicism and Modernity* [March 14], Msgr. George G. Higgins, charges that I published a statement about the Catholic Committee on Urban Ministry even though I had been told that the statement was false.

I was indeed told this, by Msgr. John Egan. As I told Msgr. Egan at the time, my book was already then in press.

However, the statement was taken from an article in the *National Catholic Reporter*, a publication these monsignori can be assumed to be familiar with, and one which can hardly be thought to be out to get the C.C.U.M. I do not understand why an allegedly false report was allowed to stand at the time and was only denied, in private conversation, several years later.

Msgr. Higgins finds my sources unreliable. The majority are direct quotes from people's writings. Those which are not are mainly taken from the liberal Catholic press, reporting on the sayings and doings of liberal Catholics.

JAMES HITCHCOCK

'Tito's legacy'

Milwaukee

To the Editors: It is your prerogative, I suppose, to choose your own heroes. Despite the ritual admission in your editorial "Footnote on Tito" [March 14] that Tito is not perfect, you do claim him for a "Great Man." As a matter of fact, you admit that he has human blood on his hands, but you go on to imply that that will not spoil his greatness, at least not much, unless one happens to be "the absolute pacifist." I guess every bloody dictator cannot be a Stalin or a Hitler. So why not let Tito have his little niche of greatness and let him gloriously repose in it.

I have doubts, however, that you have preserved your accustomed sophistication when you chose Mr. Bogdan Denitch to crown your hero with the laurel of greatness. . . . Contrary to Mr. Denitch's claim in the article ["Tito's Legacy"] in the same issue, the only Franciscans in Bosnia and Herzegovina who carried arms during World War II were the dead Franciscans. The case of Siroki Brijeg in Herzegovina is well-known. At Siroki Brijeg Franciscan College, the Communists murdered some thirty Franciscans, then stuck rifles in their hands and took pictures of that gruesome sight for their propaganda purposes. If you want to know what kind of men were Franciscans of Bosnia and Herzegovina, read a few novels by Ivo Andric, a Nobel prize winner for literature. His Franciscan models were his contemporaries.

True, Jasenovac was bad enough and it needs no exaggerations. But exaggerations do persist mainly because Belgrade Communists want the world to think of Croats as human monsters. According to Bruno Busic and other reliable social-historical researchers (Cf. *Hrvatski Tjednik*, Zagreb, No. 31, 1971), in all the prisons of Croatia during World War II, 51,534 persons died and more than half of them were Croats. Mr. Denitch's claim of "the massacre of several hundred thousand Yugoslavs, mostly Orthodox and Jews" at Jasenovac is not only an exaggeration but malicious falsehood. As it often happens, falsehood begets falsehood, so Mr. Denitch goes on to bastardize his history even more by claiming that Jasenovac "was run by a former ordained priest." Just another falsehood!

Except for the European Jews, the Croatian people have suffered relatively the worst genocide of any nation in connection with World War II. One of the differences between the Jewish Holocaust and the Croatian Genocide is the fact that the Jews were exterminated during the war and the Croats were massacred mostly after the war, in 1945 and 1946. When Ivan Mestrovic, the famous sculptor, asked Tito why he permitted the Serbs to massacre the Croats so mercilessly, Tito's answer was: "I had no choice but to let the Serbs play out ["*izivit se,*" literally to live out] their hatred of the Croats." May I suggest a timely topic for one of your future issues: What moral responsibility have the Big Powers who herd incompatible nations into untenable, hate-generating, political monstrosities like Yugoslavia?

And finally, it is ironical that on the twentieth anniversary (February 10, 1980) of Cardinal A. Stepinac's death a Catholic publication could print on its pages that the Catholic church in Croatia in the heyday of Stepinac was morally bankrupt. That is comparable to saying today, after mentioning the name of Mother Teresa of Calcutta, that the Catholic church is without works of charity.

(REV.) JOSEPH ABRAMOVIC, O.F.M.

The author replies:

I find it difficult to discuss wartime massacres in the fascist-Croat-Ustachi state with anyone who claims that "in all *prisons* [my emphasis] in Croatia during World War II 51,534 persons died" as if that were a small number and as if the Ustachi kept orderly statistics of their massacres. For that matter most persons murdered during World War II, and not only in Croatia, did not "die" in prisons but in extermination camps and in organized and unorganized massacres.

The commonly accepted figure for the war dead in Yugoslavia is 1.9 million out of a population of 16 million. Of these roughly 800,000 were combatants on all sides in the civil war and war of liberation. The rest were civilians, women and children, including almost the entire Jewish population. Readers who want to pursue these painful matters further may want to check the standard references by

(Continued on page 221)

Commonweal is indexed in Reader's Guide to Periodical Literature, Catholic Periodical Index, Index of American Periodical Verse, Book Review Digest and Book Review Index. Microfilm from Vol. 1, 1924, to current issues available through University Microfilm, 300 N. Zeeb Road, Ann Arbor, Mi. 48106. Serials Data Program No.: ISSN 0010-3330. Second-class postage paid at New York, N.Y. Copyright © 1980 Commonweal Publishing Co.

Illustrations: Cover and p. 207, Ken Light/LNS; p. 203, Stockton Silver Hammer/LNS; pp. 205, 210, LNS.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Contents

Volume CVIII, Number 7

Correspondence	194
Editorials	195
A chance encounter: *Thomas Powers*	197
Caesar in our future?: *John Garvey*	199
The idea of a liberal education: *J. M. Cameron*	201
Waiting for Lefty on campus: *Milton Mankoff*	207
Verse: *Murray Hickey Ley, Sr. Anne Higgins, D.C., LeRoy Smith, Jr., Alan Seaburg, Joyce S. Brown*	212
Screen: *Colin L. Westerbeck, Jr.*	213

Books

America Revised: *Raymond A. Schroth*	214
Teaching as a Conservative Activity: *George W. Shea*	216
Fifteen Thousand Hours: *Maurice R. Berube*	218
The Body in Question: *Stephen Darst*	220

Staff

Editor: James O'Gara
Executive Editor: Peter Steinfels
Assistant Editors: Daniel Murtaugh, David Toolan
Editorial Assistant: Anne Robertson
Columnists: John Garvey, Frank Getlein, Abigail McCarthy, Thomas Powers
Movies: Colin L. Westerbeck, Jr.
Poetry: Rosemary Deen, Marie Ponsot
Correspondents: Brian Wicker (Great Britain), Desmond Fisher (Dublin), Alain Woodrow (Paris)
Staff: Karen F. Silva, Harriette Balsky, Jacqueline Reeves
Advertising Manager: Ruth E. Taylor
Publisher: Edward S. Skillin

Commonweal, A Review of Public Affairs, Literature and the Arts, is published biweekly, except monthly Christmas-New Year's and July and August, by Commonweal Publishing Co., 232 Madison Ave., New York, N.Y. 10016. Telephone: (212) MU 3-2042. Yearly subscriptions, U.S. and Canada, $20; foreign, $22. Special two-year rate: $35; foreign, $39. Single copy, $1.

Second-class postage paid at New York, N.Y.
Copyright © 1980 Commonweal Publishing Co.

commonweal

THE BUSINESS OF AMERICA

FIRST THERE WAS Earth Day, then Food Day, then Sun Day. This spring, on April 17, we will have Big Business Day. It will be different from its predecessors, which were held to defend and promote the interests indicated in their titles: natural environment, distribution of food, solar power. Big Business Day, by contrast, is aimed at what its sponsors—Ralph Nader, Douglas Fraser, John Kenneth Galbraith, and other labor, consumer, and political leaders—call "corporate abuse of power." "We hope," say the sponsors, "to focus attention on and educate the public about themes often neglected by established politicians and the press. A basic theme is that our giant corporations have gross public impacts without adequate public responsibility—that they govern us while we can't govern them."

Big Business Day is a good idea—but it has some problems. Obviously its sponsors are trying to tap a deep stream of anti-corporate sentiment in the country. That stream is part of an American individualism resistant to "biggies" of all sorts; as such, it is basically a healthy impulse. But there is also an element in anti-corporate suspicion that simply wants to explain all life's problems by blaming malevolent forces that are mysterious and far away. One day it's Washington, the next it's Wall Street, and the next it may be the Kremlin. The second problem with Big Business Day is that its sponsors, being American, can hardly avoid a particularly American brand of moralism. Ralph Nader is especially prone to this sort of thing, announcing that Big Business Day is a response to "the corporate crime epidemic that is sweeping the country." "Crime in the suites" may make a catchy slogan, and it does attempt to balance the attention given to the kinds of crime perpetrated by those on society's margins. But as a blanket indictment it arouses defensive passions, and as a selective accusation it misses the real point. Most people instinctively suspect what Mark Twain once remarked about another maligned group: businessmen are about as good and bad as the general run of humanity, and worse than that cannot be said about them. On the other hand, Winston Churchill's formulation that "the trouble with capitalism is capitalists" seems to have the matter exactly backward: the trouble with capitalists is capitalism. That is, privately moral individuals are led by the "rules of the game" to implement policies they would otherwise see as deplorable.

Despite these reservations about its potential for demagoguery and moralism, Big Business Day is badly needed—especially if, as its sponsors hope, it really does initiate an extended "period of scrutiny of corporate power." For the fact remains that the business of America is business. Despite the constant complaining about government regulation—much of which actually serves business interests—business holds the upper hand when it comes to public policy in America. And not small business either, despite the evidence that it is far more effective than large corporations in generating jobs and developing new technologies.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

There is a natural cause for this state of affairs. Big business controls investment decisions. If much of the current economic crisis is psychological—the anticipation of continuing inflation, the hesitation to commit oneself to long-term plans under conditions of uncertainty—then we should remember that some people's psyches count for many thousands of times what others' count for. One schedules the baseball game to suit the convenience of the kids who own the balls and bats. That is why the administration, elected by a version of the New Deal coalition that Carter managed to assemble at the '76 convention, has in fact so constantly zig-zagged on economic policy — trying to respond to its electoral constituencies but ultimately forced to seek "business confidence" and steer an essentially conservative course.

But this more or less inevitable preponderance of business influence has been reinforced during the last decade by what a *New York Times Magazine* article called "Big Business on the Offensive": "These are the days of wine and roses—of champagne, even, and orchids—for business interests in Washington," reported Philip Shabecoff. "Public policy has become increasingly responsive to the needs and desires of industry." Senator Javits makes the same point in talking about the current direction of Congress's Joint Economic Committee under Senator Lloyd M. Bentsen: "Everybody is more conservative and more business-oriented. Bentsen is a businessman. He has a businessman's mind, and the things that attract him are business problems." One could back up these judgments with statistics on business's lobbying power and campaign expenditures, which greatly overwhelm those of the supposedly all-powerful public-interest lobbies as well as those of the labor movement. Inside politicking, moreover, is now being supplemented by a concerted effort to shape public opinion, using millions of dollars in advertising efforts (tax deductible, to be sure), sponsorship of research institutes, university chairs of "free enterprise," educational materials for grade and high schools, and so on.

Big business is smart enough to realize that America has entered a period critical for the shape of our economy. Stagflation, energy shortages, ecological limits, and far-reaching changes in international economic relationships are forcing fundamental changes. Naturally enough, big business wants to see these changes made on *its* terms. Yet it can hardly claim leadership on the grounds of its performance. Some of our largest and most basic industries—energy, auto, steel—have demonstrated nothing but mediocrity, if not downright incompetence, in facing the recent challenges. The economic counsel it advocates has hardly been better. A decade of increasingly conservative economic policy has produced increasingly poor results—provoking the cry that what is needed is even more. These failures have been covered by the propagation of a mythology woven of palpable falsehoods and half truths: that government spending and regulation is the source of the problem; that sixties' programs were spendthrift and "massive failures"; that private enterprise and public interest neatly coincide. Even crucial definitions—of "full employment" and "poverty," for instance—are being reshaped to suit corporate politics.

We are not pretending to have an all-purpose solution of our own to the current serious problem. *Some* business complaints are justified; *some* established approaches deserve overhaul (conservative ones as well as liberal). But at a moment when the poor are getting the worst of inflation, when middle-class families have kept above water only by adding spouses to the work force, when a typical bright idea (*Time*, March 24) is to fight inflation by reducing the cost-of-living adjustment for elderly on Social Security, we think the public debate needs a lot more balance. If Big Business Day provides that, even with a little fire and brimstone thrown in, it's a good thing.

Cambodia

STEPS OUT OF THE TRAP

WE CAN GO BEYOND GESTURES

PERHAPS IF THEY did not look . . . so Cambodian, so marked by death? Then it might be different. Then we might feel their terror, as we feel the terror of our hostages in Iran. We might hear their voices, as we hear the voices of the Afghan rebels. But for now, at least, the Cambodians remain vaguely-imagined shades. If we see them at all, it is not even as Third World refugees but, as William Shawcross has written, as citizens of a Fourth World, an international nether world for the unwanted.

At the moment the Cambodians are news again. Part of a week-long series in the *Washington Post*. Cover stories in *The New York Times Magazine* and *Rolling Stone*. Subjects of a TV special on ABC and a show at New York's International Center of Photography. What is hard to know is whether this latest attention can make a difference. Will we go on seeing the Cambodians only as mutilated people marked for destruction? Take the shock of looking at them as we would a sleeping pill and let our fear that we are seeing the inevitable be an excuse for helplessness?

It is a temptation. For it is hard to avoid the message that Cambodia is beyond our ken. Our secret bombings during the Vietnam War, the murderous reign of Pol Pot, the callousness of the Vietnamese who now control most of the country, the still-active Khmer Rouge—time and again, we are told it is a mix that cannot be sorted out, a fatal impediment to Cambodian sovereignty and the work of the international relief agencies.

But is it? Are we trapped by a complex past or the Carter administration's notions of self-interest? If this country is serious about a breakthrough on Cambodia, we need not wait for a Geneva-style conference to resolve the question of Cambodian sovereignty. There are at least two steps that can be taken immediately. We can, to begin with, withdraw formal

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

recognition from Pol Pot. Such a step would indicate not only a new sensitivity on our part to Cambodian suffering, it would signal our disapproval of the arms shipments Pol Pot's guerrillas are receiving. Secondly and more importantly, we can go beyond diplomatic gestures. We can stop our hostile posturing toward Vietnam and instead face the fact that for the immediate future they will control Cambodia and that any solution to Cambodia's food problems must take into account the food shortages the Vietnamese are also experiencing.

The problem is how to get the administration to go beyond such symbolic acts as having Rosalyn Carter visit refugee camps. For that, what is needed in an election year is serious political pressure. Can we do as much for the Cambodians as some Americans have done in opposition to SALT or others are doing in opposition to registration for the draft?

NICOLAUS MILLS

(Nicolaus Mills wrote "The Working American" in the last issue of Commonweal.*)*

Of several minds: *Thomas Powers*

A CHANCE ENCOUNTER

ALLARD LOWENSTEIN, R.I.P.

THE LAST TIME I saw Allard Lowenstein was in the changing room at the Yale Club. He was wine-dark with exertion and gleaming with sweat. The obituaries say he was 51 years old but he carried the years well. His body was short, chunky, heavy with muscle. I don't know what he did at the club; I never saw him on the squash courts. But he had obviously been doing something which required great effort—weight lifting, chin-ups, something strenuous and monotonous. I often saw him there in the last seven or eight years, always in the middle of the afternoon. A friend and I passed him once not long after he'd been defeated for the second or third time in a congressional race. "If he didn't spend so much time here," my friend said, "maybe he'd get elected." It was just a remark; we had no idea why he'd been beaten.

The first time I saw Lowenstein was in Jackson, Mississippi, in November, 1963. It was about 10 o'clock at night. A couple of friends and I had driven straight through from Yale. This was Lowenstein's doing but we didn't know it. I'm not sure what we thought we were doing there, but we had come anyway. On the outskirts of Jackson we'd filled up with gas and asked directions to Lynch Street. "What you wanta go there for?" asked the man at the pump. "Do you know what part of town that is?"

Lowenstein was wearing a white T-shirt. He looked about the way he looked when he died, perhaps not quite so chunky. Hair cut short, thinning wisps rising high on his crown, horn-rimmed glasses, lips pursed around prominent front teeth. His face had been designed for caricature. I heard him called the world's oldest living student leader; I didn't know any of the history behind the remark. Lowenstein made some phone calls, found us a place to stay, gave us directions. He had a brisk, liquid way of speaking; spittle caught the light. He gave an impression of force and directness; he stood erect, a bit squarish in shape, and looked right at you, eyes bulging behind his glasses. With him that night was a slight, soft-spoken black man named Robert Moses. Lowenstein and Moses seemed to be running the show.

Mississippi was having an election campaign for governor that fall. I've forgotten who was running, but the candidates certainly weren't courting the black community, which was almost totally disenfranchised through phony reading tests and sheer intimidation. The Student Non-Violent Coordinating Committee (SNCC, pronounced snick) had been running a voter-registration program with limited success. Someone came up with an idea for a mock election campaign in the black community to dramatize how many people would vote if they could vote. Lowenstein suggested bringing in a crew of white student volunteers to help with canvassing and attract the attention of the national press. Large contingents came from Yale, where Lowenstein had gone to law school, and Stanford, where he had been an administrator for a time.

Mississippi was another country in 1963. There is no fear like the fear of men. Someone told me Lowenstein never slept more than a night or two in the same house, but I didn't understand why until I'd been there a couple of days. The second night, on our way up to the Delta, we were stopped by the local police. One of them grabbed me by the arm, swung me around, and pointed his pistol at me. In Cleveland we stayed with a young black organizer named Charlie McLaurin. He turned out his house lights before opening his front door at night so he wouldn't make a convenient silhouette for a sniper. The windshield on the car of a friend of his had been blown out with a shotgun blast. Shots had been fired through living room windows in Sunflower County, churches had been burned, people had been beaten. McLaurin told me he was about to give up on voting rights. What they needed was a revolution, a guerrilla war in the countryside.

Later, in Natchez with two black organizers early one morning, we got a phone call telling us to leave town immediately; another volunteer from Yale had been shot at the day before. When we left two or three rednecks in a pickup chased us for a while. We could see rifles hanging on a rack in the cab. I remember the pitching and bucking of the car as we tore down the long straight road, slowly pulling away from the pickup until it was lost in the distance behind us. I was plain

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

terrified for a week straight. In Mississippi the very air was chemically one part fear.

One day in a small shack town on the edge of a big plantation a black man answered my knock. He was about my age, four inches taller, eighty pounds heavier. I was alone. "Have you heard that Aaron Henry is running for governor?" I asked.

"No suh, I don't have nothin to do with that."

"But he's trying to win the vote for Negroes in Mississippi."

"Yessuh."

"Have you voted in the election yet?"

"No suh, I don't do no votin."

"But this is important, he needs your support."

"Yessuh. What you want me to do?"

"I want you to vote for Aaron Henry."

"Yessuh, how I do it?"

I showed him where to sign his name. He was trembling, and his voice shook with fear.

I soon found I could get more votes if I cut the palaver and just told people what to do. They were quick to oblige. A black organizer joined me at one point while I was talking to a bent old man named John something. "Now, John," I said, thinking to be friendly, "it's important for you to help Aaron Henry by signing this card here." He did as he was told. When he had gone back inside the black organizer said, "Look, I'm going to tell you something. You call these people mister. White people have called them by their first names all their lives. *You call them mister*." He was furious, and I was hurt, angry and ashamed in return. We'd spent a decade together in thirty-six hours.

The night before the regular election a rally was held in Jackson for Aaron Henry and his running mate, the Rev. Ed King. A meeting hall on Lynch Street was about a third full at the appointed hour. The hall was quiet but for the creaking of chairs. Two or three hundred black people in their Sunday best shifted nervously in their seats. Outside, Jackson city police slowly passed back and forth. Aaron Henry was late; one of the SNCC people said he was on "C.P.T."—colored peoples' time. An organizer went to the podium and said, Don't go away folks, Mister Henry is on his way. A long silence followed. Two or three couples got up and walked quietly to the rear, out the door. Others followed. Lowenstein appeared wearing a suit and tie. He told someone to *find* Henry and *get* him there and he went on stage to speak.

I can't remember his precise words, but I do remember his drift and tone. He talked about the Constitution and the Rights of Man. He recounted the history of Aaron Henry, the druggist from Clarksdale who had worked long and hard for the rights of Negro Americans. He talked about the thousands of voters who had cast their first ballots in the last week, he said the whole nation was watching, the day was fast coming when the vote would be theirs as a natural right. Then Lowenstein started to talk about the whites in Mississippi, the scared folks who crept around at night in white bed sheets and ganged up twenty to one before they dared beat up a Negro boy. They were quaking in their beds at night, all those plantation-owners, just plain terrified of the day when Negroes in Mississippi marched head-high to the polls. I wish I could remember how he did it, but Lowenstein got the audience to laugh, and then he got them to cheer, and then he got them laughing and cheering and whistling and he kept it up, never breaking stride, for the better part of an hour until Aaron Henry finally arrived, swept up onto the stage by a wave of cheers and yells and hallellujahs. Then Lowenstein disappeared and that was the last I saw of him in Mississippi.

Things moved quickly in those years. In 1965 Robert Moses dropped out of sight, saying he didn't think the Movement ought to have leaders. SNCC broke with Lowenstein on political grounds. Of course there had been a hundred sources of friction, but what SNCC *said* was that Lowenstein didn't belong, Lowenstein was a New Deal liberal recruiting black votes for the Democratic power structure. What this country needed was revolution. You had to understand that black people wanted no part of white imperialist capitalist America, fighting a racist war in Vietnam and murdering black people here at home. The white man was a beast. The Movement wasn't out there courting broken heads for the right to sit at a lunch counter; the struggle was for something else, something basic, something revolutionary. This wasn't no protest movement; this was a revolutionary movement. Lowenstein believed in the system, which made Lowenstein part of the system, which meant Lowenstein was the enemy—Whitey with a velvet glove.

The bitterness of the break is hard to exaggerate. Later, when Lowenstein won a measure of broader public fame for organizing the "dump Johnson" movement in 1968, he had two distinct reputations—as a kind of radical insurgent on the furthermost edges of mainstream American politics, and as a Red-baiting reactionary desperately trying to stem the leftward surge of the American student community. By that time the Movement—that is, the organizations like SNCC and SDS at the heart of the broader activist ferment—had firmly declared itself Marxist-Leninist, and had redefined its goal as revolution in the United States. By revolution they did not mean a kind of revitalization of American democratic ideals in the pursuit of populist reforms; they meant replacement of the government by a dictatorship of the proletariat. This sounds like a bad joke now. But the Movement was riding high in 1968; within a year or two it simply evaporated, paralyzed by a commitment to revolution, lightly given, which it could not make good. Lowenstein had opposed the leftist romance from the beginning; he feared nothing more than a rerun of the 1930s, when every legitimate grievance or aspiration was turned into an organizing tool of "the revolution." Naturally he was much resented by those who had exactly that in mind, but the real hate came from those who were the most innocent in their commitment, the "kids" who were not so much trying to change things, as to identify with the poor and oppressed. For them "their revolution" was a kind of spiritual earnest money. It meant they were serious, and worthy of trust by suspicious blacks, who gibed that the white

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

kids hadn't put their lives on the line, and could always run back home to Mommy and Daddy and a station wagon in the suburbs.

But this is all ancient history. The Movement is as dead as the Popular Front. The passions are only cinders. The people who claimed Lowenstein was an agent of the CIA have forgotten all the details. "The revolution" seems like a dream. The burnt-out cases are raising organic vegetables or teaching crafts in community colleges or working on PhD. theses on Eugene V. Debs. Who can really say what went wrong? But the Movement was not without its effect.

In 1971 I went back to Mississippi to see how things had turned out. Charles Evers, the black mayor of the tiny town of Fayette, was running for governor. When his motorcade raced from one rally to another up through the Delta, State Police cars led the way with sirens screaming. I saw Charlie McLaurin at a rally in Sunflower County. He was running for the state legislature, had gained weight, gave a practiced, sensible speech supporting the Mayor.

The night of the election there was a party at the meeting hall on Lynch Street in Jackson where Lowenstein had spoken eight years earlier. The place was packed. City police directed traffic out front. Reporters were milling about. A local television crew was waiting to get the Mayor's concession speech. Evers was a good speaker too, a master of the Southern black antiphonal style who could build the "Yes, Lord!"s into a roar from the audience. He spoke of the new day coming, white and black working together for a better life in Mississippi. Of course the Mayor was going home to Fayette, but they'd had those old white politicians running scared there for awhile ("Oh yeah!") and there wasn't no turning back now ("Yes Lord!"). Evers admitted they'd whipped us, he'd bite no bones about that, but what he said sounded like a victory speech all the same.

For some reason I never spoke to Lowenstein. I couldn't find the words to begin, as we passed to and from the shower. What was I to say? Sorry you lost another race for Congress, better luck next time? I'd like to have said: Allard, you made a deeper impression on me than any other chance encounter of my life. But that's just not the sort of thing one can say to a stranger, out of the blue.

THOMAS POWERS

Of several minds: *John Garvey*

CAESAR IN OUR FUTURE?

SECULARIZATION & THE LAW

AT ONE LEVEL there is no argument. The Marxist and the philosophical anarchist and the socialist and the Republican all agree that without some commonly established way of arriving at social order people will suffer even more than they ordinarily do. If law is defined simply as the way order is achieved, everyone is for it. But in our time the nation-state—whatever its ideological cast—has the final word where law is concerned. This is not the only conceivable way: in ancient Celtic societies, for example, the judiciary was not a function of the central governing authority; instead, contending parties agreed on the choice of a judge whose word would be final. Wisdom and fairness, not state appointment, were the criteria by which a man was accepted as a judge.

There is an ambiguity about the word "law." To one set of people it means the way in which any given society agrees to order itself, and it is hard to argue with such a sunny definition, which puts community and agreement at the center. Another use of the word is not so benign. For many people law is identified with coercion, which is, in this view, law's bottom line: look at what happens to you if you do not obey, if you do not fit in, if you are vagrant or strange. The way law affects the poor, the "least of the brethren," is in Christian terms law's judgment of itself. There is a necessary tension between the definitions. The generous and optimistic definition is based on recognition of an obvious need to acknowledge and pay reverence to the idea of communal obligation, to put that idea into a form which binds us to one another, and—especially in our age—to state an alternative to the individualism which leaves each of us finally abandoned.

What law means should not be seen too easily. Antigone confronts Creon, who insists that her rebel brother's body must not be given reverence: he must be a sign to the community of the peril involved when one transgresses the community will, or at least the will of the community's representatives. Antigone knows a higher reverence, and will honor her brother's body even if it means death.

Antigone is, in communal terms, a moral absolutist and quite unreasonable. But in the ceremony of tragedy she is honored communally. A reasonable community has some mental room for what it cannot bring itself to accept in ordinary practice: the unjust king recognizes the authority of the prophet, even while plotting the prophet's death. A complacent ecclesiastical official recognizes the authority of Francis of Assisi's witness, and wishes it weren't so. The old line about hypocrisy being the tribute vice pays to virtue is built into the operation of a reasonable society, and into the way that society will regard law and the limits of law.

Few people would mourn the passing of the order which mingled the spiritual and temporal too casually, reducing problems of spirituality and collective order to religious and civic administration. The separation of church and state is certainly good for the church, which for too long, from Constantine through Torquemada to Cromwell, enjoyed the use of a weapon which it should have foresworn for the sake of the Gospel. The willingness of Christians to use coercion has been seen in all its ugliness only with

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the triumph of a society in which Christianity is far from being a self-evident good. All of the social props had to be kicked out from under Christendom for Christianity to learn an essential lesson about itself: there are some things it must not depend on. (Dorothy Day has said that the taking of the papal states by Italian revolutionaries was an act of Divine Providence.)

But the vanishing of the mingled church and state, which followed the Renaissance and Enlightenment, left Western society with no basis other than democratic consensus or some form of despotism, or something in between, for arriving at binding decisions. These forms make as much practical sense as any, and passing of the old forms is not to be mourned, from either a religious or political perspective, by anyone who appreciates the wonderful way democracy has had of keeping despots out of power. But this victory over tyranny had an odd side-effect: when a sense of the transcendent was shifted from the collective to the individual level, it began to be seen as a subjective thing, as if collective agreement made for truth, and as if a sense of the transcendent—dumbed down to a taste for religion—were something like a preference for chocolate.

The danger which accompanied the rise of Christendom (Christianity supported by the power of the state) has become clear to us: few people can be found who would defend the Inquisition, the Crusades, or the use of excommunication as a political tool. But there are dangers in the shrinking of religion to the level of the individual, and in our century the social consequences of the loss of a transcendent sense of life has already begun to make the Inquisition look paltry. With the disenthronement of the authorities who claimed to be able to interpret and enforce the divine plan, we came to assume in practice that there is no transcendent meaning; or if there is, it is beyond social consideration. Perhaps a consideration of the possibility of this meaning may be entertained by individuals and communities, but it is considered dangerous when their search, with all of its unsettling results, begins to touch the larger society.

There was a time when those who opposed slavery were considered religious fanatics. This was the case with Quakers during our own colonial era, and the Quakers were considered downright seditious when they opposed participation in the revolutionary war. The opposition of abolitionists to slavery was often seen as a sectarian thing, as the opposition to abortion is today. Yet in the cases of war, slavery, capital punishment, and abortion we reach the place at which religion and civic order necessarily touch one another. Unlike the regulation of traffic or the rate of taxation, these issues are directly related to what we believe about life, its source, end, and meaning.

This is where secularization poses its major problems. Here a rough but necessary generalization must be made: where meaning is concerned we are faced with two possibilities. The first is that there is no intended pattern to things other than the one we intend; meaning and purpose are things we read into the universe, putting them there, like arbitrary signposts, in an attempt to make sense of our lives. If we are alone in this sense, if meaning is only a symptom of humanity and not something which includes and transcends us, the rules are ours to determine and write out, according to our own best lights. There is nothing beyond practical detail to trip us up.

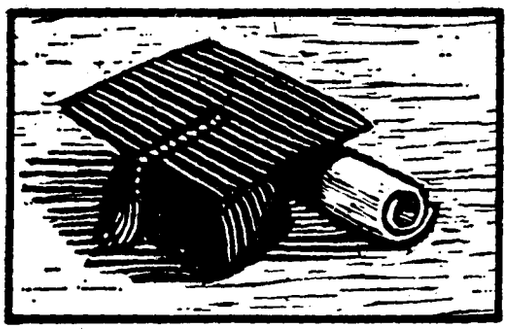
The other possibility is that there is a pattern intended, and a reality beyond us, a reality which is in some ways beyond our knowing, which nevertheless has a claim on us. In this case we cannot simply define the way we will take; our work will instead be one of discovery and attention, a much more delicate thing than rule-making (or rule-obeying).

The assumption of secularity is that the belief in a meaning beyond human definition is (a) nonsensical; or (b) if reasonable, beyond the possibility of decent articulation, where that articulation is likely to lead to enforcement, since enforcement has in the past led to a denial of values which are central to decent society. There is clearly a world of ideological difference between (a) and (b), but they might look the same in practice, a fact which defenders of any totalitarian ideology or theocracy fail to see—a Khomeini or an orthodox member of the Communist party can see only weakness or waffling in the tolerance of diverse views. There is this difference, though, between (a) and (b). View (a) tends towards an optimistic view of law; enshrining human definition as it does, it is limitless. View (b), accepting the radical limit of human speech and definition, and allowing for a slow, extra-legal process of social growth, involving both individual and communal insight, has a built-in appreciation of limitation, contingency, and precariousness.

Law is becoming our culture. If it is good, a common opinion has it, it should be legislated. If it is bad, it should be forbidden under the law. This is one result of the reduction of questions involving spiritual and moral values to the subjective level: they must one way or another be dealt with communally, and law is our common language.

Lacking symbols of authority, we ask the state to fill a void it cannot fill. Even the word "authority" has narrowed for us to its ugliest dimension, leaving behind its deeper associations of responsibility, stewardship, and wisdom. No human being or set of laws can adequately fill out a symbol. But because we have lost our sense of the symbolic, while retaining a natural need for a world informed by symbols, we act unwisely. Every four years Americans are led to believe that they may elect the Messiah—this is what the public relations front-men want, anyway—and some people are really disappointed when the water isn't changed to wine after all. A secular view of law which takes as its base the radical limits of law and human definition can serve us, but it will reveal what law cannot do, and it will leave us facing questions for which our culture has no answer. There is a void, a collective and cultural void as well as an individual one, which will be filled. It is easier, emotionally, to ask law to deliver us from our deepening boredom and restlessness. The problem of secularization is that it could lead to a genuinely godless society, and a society which does not know how to render anything to God will finally render everything to Caesar. JOHN GARVEY

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



The idea of a liberal education

J.M. CAMERON

I SUPPOSE there can't be any doubt that the golden age of liberal education was in Western Europe in the nineteenth century. There, the adolescent members of the middle class, proceeding from families that were either bookish or thought it a defect in themselves that they weren't, went through the grammar school, or the *lycee*, or the *Gymnasium*, and then on to universities where the subjects having the highest prestige were the ancient classical languages, history, philosophy, literature, and mathematics. It was men educated in the tradition who founded some of the inquiries and the subjects of immense importance in the modern world. Comparative philology, that is, all intensive study of the vernacular languages, sociology, social anthropology, psychology, were all founded by men trained in this way, in what I shall call the tradition of humanism.

It is sobering to think that if Freud had been brought up in a contemporary school he might not have had enough mythology in his head to have characterized — or even noted — the Oedipus complex. And could one who was not already deeply read in history have seen as an intellectual challenge the palpable difference of social atmosphere between the Catholic and Protestant parts of Europe, that is, could a man educated in the modern fashion have stumbled upon the hypothesis whence came *The Protestant Ethic and the Spirit of Capitalism?* These considerations show us that liberal education, the cultivation of the mind for the sake of the discourse itself, not for its utility (not that this is denied), came to its perfection in a society very different from our own and under conditions it would today be impossible to duplicate.

It strikes me that a difficulty in talking about liberal education — the education of those who are free so that they may exercise their freedom — is not so much that it isn't believed in as that many people have no idea what one is talking about. The ethic of self-realization, of life-fulfillment, the current view of the place of pleasure in a satisfactory life for the young (it is widely taken for granted that non-procreative sexual activity is a natural right to be exercised from, at least, early adolescence), all these are, for so many, unquestioned presuppositions that anything that questions them is taken to be quaint, reactionary, even malicious. And yet it is quite plain that to be a liberally educated man, in the nineteenth-century sense, involves years of what seems to be unrewarding toil at subjects not always at the time very exciting, a limitation of choice springing from the authority of the older and wiser to shape the curriculum — the credit and elective system in high school or college/university seems to me incompatible with a liberal education — a life, even at the undergraduate level very confined by today's standards.

The apprenticeship system was in the nineteenth century common to both liberal and the useful arts and has in our time decayed in both cases for similar reasons: the system required the sacrifice of immediate gratification for the sake of possible future gratification; the life of the scholar or learned amateur or of the skilled artisan was contemplated as a highly desirable state to be aimed at over a period of years, and the authority of the master craftsman was recognized if not always accepted in particular cases. Religion was no longer a supreme category of thought; but in at least Protestant countries vernacular culture, something shared by far more people than were liberally educated, was Biblical — Luther's Bible or the King James version provided a common measure of style, a source of illuminating stories — Abraham, the man of faith, Moses, the leader of the nation, David the King who combines heroism and depravity, the Gospel parables, the unforgettable exemplary story of the young man from Nazareth betrayed by his friends and executed by a foreign power, the rich thought of Paul, with his great opposition, Grace and the Law, his commendation of charity as the master virtue, and the thought that before God man is always in the wrong.

Such a culture, enriched in the English-speaking countries by the classics of the vernacular literature—e.g., Shakespeare and Bunyan — that were picked up in the home rather than at

J. M. CAMERON, *professor emeritus, St. Michael's College, University of Toronto, recently published* On the Idea of a University *(University of Toronto Press).*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

school, was the pre-condition for the valuing of liberal education. Through its molding effect upon the imagination it disposed men to look upon the world as a place for heroes and cowards, harsh suffering and transcendent joys; the world of the Bible was sober and real, and even what lent itself to romantic feeling and hinted at splendors lying beyond that world in which everything got old and decayed and died had this mutable-world as its background and opposite. So that even if the ancient Greeks and Romans were closer to the center of the curriculum than the personages of the Biblical record, they were nevertheless seen with Christian or Biblical eyes and thus with irony. Saul was nearer the heart than Achilles; Socrates was a true martyr, but there was one greater than he.

The author of *Paradise Lost* is the great prototype of the liberally educated man, and he was certainly torn at times between the world of antiquity and the Biblical world; but he saw in the Biblical record the truth of the fables of the Greek world. In his description of Paradise (*Paradise Lost*, iv. lines 248-251) he speaks of

> Groves whose rich Trees wept odorous Gumms and Balme,
> Others whose fruit burnisht with Golden Rinde
> Hung amiable, *Hesperian* Fables true,
> If true, here onely . . .

That is, the ancient story of the golden apples of the Hesperides is true, not of the land of the fable, but of Eden. And so he can use the story of the rape of Persephone to echo the fall of Eve:

> . . . that faire field
> Of *Enna*, where *Proserpin* gathring flours
> Her self a fairer Floure by gloomie *Dis*
> Was gatherd, which cost *Ceres* all that pain
> To seek her through the world . . .
> (ibid.lines 268-272)

The forms and images of the Biblical revelation haunt the other great world of imagination, that of classical antiquity. (Curiously, men only begin to look at the world of, say, Homer realistically, that is, historically, in all its strangeness and otherness, when the scholars investigate and make available the almost forgotten epics of northern Europe.)

THIS MINGLING of the Biblical account of man and the world with the themes of antiquity represents the achievement of humanistic education at its most elaborate. Perhaps we ought to note that there is another tradition, that represented by Bunyan, and before him by Langland, in which the Biblical tradition is seen in a different context, that of the ordinary life of men. Vanity Fair, the Man with the Muck-Rake, Mr. Worldly and Mr. Pliable, belong to the ordinary world of the tinker Bunyan; and at the climactic moment of *Piers Plowman* the identification of the poor plowman with Christ is obvious.

> In the midst of Mass when men went to offering
> I fell soon again to sleep, and suddenly was dreaming
> That Piers the Plowman, painted bloodily,
> Came in with the cross before the common people,
> And like in all his limbs to our Lord Jesus.
> Then I called Conscience to my counsel and asked him:

This article was the first in the Fall 1979 Lecture Series called "The Future of the Liberal Arts" given at Rockhurst College, Kansas City, Missouri.

> 'Is this Jesus the jouster,' I said, 'whom the Jews crucified?
> Or is this Piers the Plowman! Who painted him so crimson?'
> Then Conscience cried kneeling. 'This is Piers' ensign,
> His colours and his coat-armour, but he who comes so bloody
> Is Christ with his Cross, the conqueror of Christians.'*

You will notice here that the concepts and institutions of chivalry are, with immense irony, used to present the Lordship of Christ. The joust, the heraldic colors, the armor, are used to portray Christ's heroic role; but this is turned upside down by the identification of Christ not with the knight or the nobleman but with Piers the Plowman. Langland and Bunyan have more depth and delicacy—I think we have to say this in the end—than men of elaborate education; neither, certainly, is a liberally educated man. The liberally educated man is Newman's gentleman; and while the gentleman is as far as he goes a remarkable artefact he is not the highest product of a Christian culture. I note this that we may keep a sense of the limitations, as well as the merits, of liberal education.

I want also to stress that whether we receive Christianity as an ingredient of a culture dominated by a study of classical antiquity or as an element in a culture more vernacular in style and content, we necessarily receive it as an element in *some* culture. This is evident if we look at the ICEL translation of the liturgical texts or at such contemporary versions of the Scriptures as the New English Bible or the New American Bible. The trivial and jargon-ridden pop culture in which we live is reflected in the poverty of such translations. I don't know how many here noticed with a *frisson* of horror that the word "values" occurred in one of the collects the other Sunday.

SO FAR I have maintained that liberal education in the nineteenth-century sense, the sense explained by Newman in *The Idea of a University*, occurred and could only have occurred in a specific society in which the middle class reverenced such an education, not perhaps for what it was in itself but for its fruits, a certain grace and polish and flexibility of mind represented in an ideal form in the gentleman, a man distinguished not by birth but by qualities of mind and disposition, almost what the French call *comportement*. Such an education was a precondition for the rise of modern linguistic, historical and social studies. And reflection shows us that while liberal humanistic education gives Christianity a distinctive cultural form, Christianity is not and could not be limited by any such form; the question for Christianity is not whether it could survive the disappearance of liberal education but

*William Langland, *The Vision of Piers Plowman*, rendered into modern English by Henry W. Wells, London, 1938 (1935), Passus XIX, p. 225.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

whether it could survive the vanishing of a culture that is in some way Biblical, that is, soaked in the narratives, the symbolism, and the moral attitudes conveyed in Scripture. (Perhaps I ought to insert here the remark that as a believer I am not concerned with whether or not Christianity will survive; but as a student of society I am bound to ask questions one might ask about any form of belief, about Buddhism, say, or Islam.)

I will put my question in another form. Could Christianity survive a *complete* break with the past of our culture? The answer to this question is plainly no: if the story of Israel and of the Crucified One were to drop out of human memory, then Christianity would obviously cease to exist; Christianity, and liberal culture, are essentially things mediated through time; total amnesia would produce in our society what it produces in individual persons, a loss of inner confidence and inability to take charge of one's own life. Even if an amnesiac does put together something of a new life for himself, the sense of a void in which all-important things had happened would always be there.

Now, the signs of a fraying of (if not of a break with) our link with the past are evident. There is the moral revolution of our time which I have already mentioned; this has the effect of making past morality not so much disliked or opposed as unintelligible. And there is what I can only call the collapse of literacy. Perhaps this isn't the right way to put it. I am not concerned with the decline in the practice of reading and writing or the growing inability, even in academic circles, to write in plain and intelligible English, free of gobbledygook, parasensical locutions, psychobabble and other substitutes for the language, serious though all such things must seem to teachers in high schools, colleges, and universities. I am rather concerned with that of which such things are only the symptoms. I can best say what I mean by giving examples.

Take what is said here in North America about "values." (This is why I thought it so alarming that the term had crept into the ICEL rendering of the Liturgy.) It is deeply impressed on the mind of the young, and they certainly get this from their teachers who themselves got it from colleges, schools, and institutes of education, that there are many different sets of "values" to be picked out by the individual ("true for me," "right for me"), as from the counters of some vast moral cafeteria, and that growing up, becoming a mature person, is confecting one's own style and constellation of "values." Such a view is never—can never—be held consistently, in part for purely logical reasons, in part because it isn't arbitrary that certain dispositions—veracity and courage, for example—count as virtues, their opposites as vices; the notion that we can confect at will our moral stances, our value-systems, isn't intelligible. But many think it is, and it's therefore not surprising to find, e.g., supporters of abortion on demand rancorously opposed to capital punishment for murder, and pro-life defenders of the human foetus in favor of threatening our enemies with nuclear weapons. It is amusing, in a macabre way, to find the confectors of value-systems exclaiming in tones of moral passion over the wickedness of censoring the books to be read by schoolchildren, and then, in almost the same breath, scrutinizing textbooks for traces of such heresies as racism and sexism. It is surely a very odd state of affairs that places on the library shelves *The Rainbow* and *Fear of Flying* and at the same time removes *Oliver Twist, Huckleberry Finn*, and *Little Women*.

Now, I call this illiteracy because I can't find a better word for it; and because it commonly goes with an incapacity to use the language with clarity. Those who defend the "values" nonsense will go in for the active use of "to relate" ("I don't relate to him/her"), and the jargon of input, parameters, meaningful relations, consciousness-raising, interface, and so on. They will commit pages of what I have elsewhere called "parasense." I invented a piece of parasense that would, I am convinced, scarcely raise an eyebrow in a document issued by a school of education or even by a university.

> The parameters of the problem can only be fully evaluated by those who are able to relate to the educational process in a meaningful way and thus interface-wise implement a viable solution in the ongoing future.

On this I commented as follows.

> It is totally parasensical. It differs from what may be taken as nonsense, in that there are no category blunders and no obvious logical foul-ups. It seems grammatical; its words are for the most part to be found in the standard dictionaries; the syntax conforms to standard models and thus our habitual expectations are fulfilled; above all, it is as though it were coated with a special kind of grease—it slips down (or past) easily.*

Such language would have been laughed out of existence in the nineteenth century or would have taken refuge in the inner life of some strange sect. (Chadband's discourse in *Bleak House* represents the religious parasense of the mid-nineteenth century.) That it is now common among the educated, that is, among those who have passed through the high schools and the universities and colleges, seems to me connected with deep confusions in politics, in theology, in thought about human life.

Most of us—I include myself—are not very good at using the techniques of logical analysis to sort out the wild and the plausible, the reasonable and the extravagant, from each other in discourse about men and the world. But so long as society

*J. M. Cameron, *On The Idea of a University*, Toronto, 1978, p. 49.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

retains a minimum of health certain sophistries and idiocies are recognized for what they are, men turn away from them as they turn away from what stinks or is liable to cause pain. Sometimes this kind of wisdom is expressed proverbially, as in "What is sauce for the goose, is sauce for the gander" or the Gospel saying about motes in eyes. Sometimes it shows itself in action and speech, when we show what we think is worth talking about and what not.

Nothing is to me more astonishing—and nothing is more frightening—than the eruption of astrology, talking to the flowers, doing things under pyramids, and so on, in the midst of our society. This is a part of the same irrationalism that has been showing itself in mad racial doctrines. But whereas people are on their guard in relation to racial doctrines—after all, every "race" is an interest group—astrology and other kinds of nonsense seem to find believers among the educated. It was related of an English philosopher (I think G. E. Moore) that he used to say apropos of some problem and its proposed solution: I don't know what's true in this matter but I know *that* is not true. We may be puzzled by whatever the determinism/free will controversy is about; but offered astrology as a solution we can say: I don't know what's true but I know *that* is not true. It isn't a matter for discussion; it belongs to a great tract of territory that lies beyond profitable discussion. What I suppose puzzles me and frightens me is the large number of *lumpen* intellectuals we seem to be producing. What have the fathers done that the children's teeth should be so set on edge?

IT IS TRUE that in every civilized society there is necessarily a gap between those who have received an elaborate education and have leisure in which to cultivate the arts, to speculate, to write, and those who give themselves to business and professional activity and to physical labor. But it isn't always true that this gap is such that there is no possibility of a common spiritual life. Shakespeare is an excellent example of one who belonged simultaneously to more worlds than one: to the court and the country, the laboring poor and their masters, the respectable and the debauched; and in this he represented the social reality of his time. But today the gap is *within* the educated classes of modern society; and while not everyone lies on one side of the gap or the other, there is plainly a great difference between most of those who come out of the institutions of higher education in our society—a very high proportion of the total age group—and the professional intellectuals. It would be hard, I think, to argue that they belong to the same spiritual world. Much that is valued by the latter is unintelligible to the former. The way of life of the former is not in general marked by strong intellectual or artistic interests.

I don't think it would make any sense to propose some scheme for the establishment of liberal education throughout the institutions of higher education in North America. These institutions are concerned with moving adolescents through the ever-increasing space between childhood and adult life. They can't all be imparters of liberal education in Newman's sense; it would be impossible seriously to propose they should be. And yet it seems to me necessary, to put it as strongly as possible, that liberal education should be available at the undergraduate level in a fair number of universities and colleges, even if this involves the existence, side by side, of two very different models of education, a college within a college or university.

We are faced with two sets of questions: about content—curriculum, syllabus—and questions about method—how is the content, supposing our having agreed about it, to be made available to the undergraduates.

In principle almost any subject may be studied liberally, that is, out of curiosity and for its own sake; indeed, what distinguishes a university from a technical school is that in a university even technological subjects are studied liberally at the graduate level. But I think there is a central core which has, historically, made university education a living and shaping element in our civilization. I think historical, literary and linguistic, and philosophical studies have to be a part of a core curriculum, and this for a number of reasons, some of which I'll try to explain, sometimes in my own words, sometimes in Newman's.

"Literature stands related to Man as Science stands to Nature; it is his history," * "Literature is to man in some sort what autobiography is to the individual; it is his Life and Remains." #

Thus Newman in the ninth of the university Discourses. He is commending the study of literature not as an option, polish or decoration, but as a means of self-knowledge, knowledge about ourselves as a species and as individual members of a species. It is true, what he has in mind is the literature of antiquity; but he knows, and shows he knows by proposing the establishment of a Chair of English Literature at the new university in Dublin, that the vernacular literatures of Europe are classics in their own right; and I shall take it as something beyond dispute that Shakespeare, Milton, Pope, Wordsworth, Coleridge, Tennyson, Dickens, George Eliot, Hawthorne and Melville, to pick out a few, can be in a curriculum what Homer and Virgil, Herodotus and Livy, were in the nineteenth century; and of course I would add to the English names those of French and German and Italian writers.

If we were to make such texts central in our curriculum, then it seems to follow that we must in some way enable students to pick up the historical sense. This is hard, in part because it is a not much questioned presupposition that the past is bad and the future good, that the record of the past is the record of the crimes and follies of mankind; this is peculiarly well established in the American tradition, in part by reason of the revolutionary ideology with which the United States begins, in part by the nature of its vernacular culture in the nineteenth century. I reverence Mark Twain as a great writer; but *A Connecticut Yankee at King Arthur's Court* strikes me as a representative and painfully philistine work, an attitude to the past of a man intolerably complacent about the present. "My,

*John Henry Newman, *The Idea of a University Defined and Illustrated*, edited by I. T. Ker, Oxford, 1976, p. 193.
#ibid. pp. 193, 194.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

weren't they dumb?'' he seems to be saying about the European Middle Ages. Now, I know very well that Twain wasn't at all complacent about his American present; all the same, the note of complacency is sounded in this book, and I hear behind it a lot of popular applause. And yet the United States has produced at least one historian of genius, Parkman (just as it produced a philosopher of genius, Peirce) and a mass of brilliant academic historians. The possibility of cultivating the historical sense must plainly be there.

To this central core of literary and historical studies I should like to add some philosophy. I don't mean that anyone without a taste for it should be made to attempt any technical philosophy. Philosophy is a very difficult subject and philosophical ability is rare—not logical ability: anyone who can do mathematics can do logic—and undergraduate students are on the young side for it, or perhaps they are neither old enough nor young enough. But I think they should know about philosophy.

One who has never read a Platonic dialogue or Descartes's *Meditations* or Berkeley's *Principles* is ill equipped to deal with critical problems in study or in life. This was forcibly brought home to me some time ago when I came across in something written by a scholar and published by a university press of great prestige the astonishing statement that the concept of the Unconscious would have been incomprehensible before Freud. Quite apart from Freud's distinguished nineteenth-century predecessors, there is the passage in Plato (*Republic* 571,572) in which he shows we have desires that we only know about through their expression in dreams, a passage with which Freud himself was of course familiar. I do a fair amount of general reviewing and I find that howlers of this kind are becoming more and more frequent in books put out by respectable publishers: a criticism of the editors as well as the authors.

A KNOWLEDGE of literature; a sense of history; an acquaintance with some of the classics of philosophy: it seems reasonable that such things should be nourished as the core of a curriculum in the liberal arts. This is not primarily a matter of acquiring ease and polish in one's manners—we all know great and good men who are in this respect very deficient, and others who have such graces but are rogues—though such things are desirable. Such knowledge is fundamental to the health of society, for without it we have no criteria for picking out who we are or what we are. ''Literature is [man's] history.'' It ''is to man in some sort what autobiography is to the individual; it is his Life and Remains.'' With a deeper knowledge of literature, with a finer historical sense, with wider acquaintance with the many good and absurd things said by philosophers, much nonsense written and spoken in Western society wouldn't be expressed. Even if this be granted, we have still to think out a way to teach such a curriculum in our present circumstances.

First, I think the dominant method of teaching and study at the undergraduate level—in North America—has to go. By this I mean we have to get rid of the credit system, not necessarily for most students in universities and colleges, but for those who want a liberal education. Most degree courses, ending in the Bachelor's degree, are made up out of fifteen, or twenty, courses or their equivalent in half courses, in subjects more or less related to each other. Each course is a self-contained unit and is separately assessed and graded, the student's grade being recorded on his transcript. Sometimes requirements for ''majoring'' and ''minoring,'' and the writing into the regulations of prerequisites of various kinds, impose some shape on this structure—the mosaic is given a pattern—but in other cases an elective system enables students to go in for very bizarre combinations.

I have a number of objections to this system.

First, where the undergraduate takes the system seriously he/she has no leisure. To carry five courses a year, with the reading and other assignments connected with the work—in a big university the sheer physical problem of getting from place to place on the campus—is not compatible with fruitful leisure, with rummaging through libraries, general reading, going to concerts and plays, extended conversation.

Secondly, the effect of the mode of teaching that commonly goes with this system is that the students become passive, giving back in examinations and term papers what they have received from their teachers. That so much regurgitating goes on is alarming, just as alarming as the widespread practice of plagiarism, though it isn't visited with the same penalties.

Thirdly, the division of work into distinct courses, each course assigning a grade to the student, means that there is no continuity, no development in studies. I think this is true even where majors and minors do impose some pattern on the choice of courses. The course once completed, the grade once assigned, the substance of what has been learned may vanish from the student's mind, and will certainly not be revived if there are no final and comprehensive examinations, oral or written or both, on the work of the previous three or four years. It is a spasmodic system.

Fourthly, it is a common though not a necessary part of the system that textbooks and anthologies rather than original works are studied; it is as though it is thought desirable to shield the young from the close embrace of the world's great minds.

Fifthly, it seems to belong to the system that the writing of essays is not a prominent and sustained activity throughout a student's career; and where the pressure of numbers is great such essays as are written are often marked on content, not much attention being paid to questions of vocabulary, syntax,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and style. I have noticed (in Toronto) that the written work of fourth-year undergraduates may be from a formal point of view, just hopeless, of course not always but in a surprising number of cases. These are clever young men and women; their inability to express themselves in plain, intelligible, and reasonably correct English (in matters of correctness we are all of us liable to fall many times a day) wasn't their own fault; they hadn't been given any help; and they had been corrupted by bad models, sometimes bad models in the work put before them by their teachers. I know this is a very difficult problem with many causes: simply the decline of reading — even good students will only have read the works included in the high school syllabus — as a common leisure activity is a powerful negative influence (this is reflected by the wide use among the half-educated of the word "book" to mean a magazine, *Time* or *Reader's Digest)*. Finally, I think the system as such militates against growing familiarity between teachers and taught. This is widely recognized and there are many attempts to remedy the evil by tutorial or counseling schemes, schemes that wouldn't be necessary if the system were changed.

These evils are not new and they arise under many different systems. I quote from Newman who is maintaining that even self-education is to be preferred to certain kinds of university education. It is better, he argues, to be self-educated, with all its drawbacks and disadvantages, than to be one of

> those earnest but ill-used persons, who are forced to load their minds with a score of subjects against an examination, who have too much on their hands to indulge themselves in thinking or investigation, who devour premise and conclusion together with indiscriminate greediness, who hold whole sciences on faith, and commit demonstrations to memory, and who too often, as might be expected, when their period of education is passed, throw up all they have learned in disgust, having gained nothing really by their anxious labours, except, perhaps, the habit of application.*

This could today be used without alteration of undergraduate students working under the regime of many institutions in North America.

Again, higher education has a "natural" basis, in the following sense. In every enterprise concerned with finding things out and acquiring skills there is of necessity a partnership between older and younger persons. No doubt young persons left to themselves by some catastrophe would not be totally helpless: the young in Golding's novel *Lord of the Flies* even invented totemism and human sacrifice. But it seems reasonable to suppose that in schools, as in families and other collective enterprises, there is a necessary and desirable partnership between the younger and the older. Much will plainly depend upon the *quality* of that relationship. Where it is sour, achievement will be warped and limited. Newman saw this relationship as more important than systems and institutions.

> . . . the personal influence of the teacher is able in some sort to dispense with an academical system, but that system cannot in any sort dispense with personal influence. With influence there is life, without it there is none; if influence is deprived of its due position, it will not by those means be got rid of, it will only break out irregularly, dangerously. An academical system without the personal influence of teachers upon pupils, is an arctic winter; it will create an ice-bound, petrified, cast-iron University and nothing else.*

A little later he continues:

> I have known a time in a great School of letters, when things went on for the most part by mere routine, and form took the place of earnestness. I have experienced a state of things, in which teachers were cut off from the taught as by an unsurmountable barrier; when neither part entered into the thoughts of the other; when each lived by and in itself. . . . I have known places where a stiff manner, a pompous voice, coldness and condescension, were the teacher's attributes. . . . This was the reign of Law without influence, System without Personality.**

TEACHING AND LEARNING are, then, two terms of a natural relation for satisfying the needs of civilization and the college and university will be healthy where this relation is recognized and, even, celebrated. But in more specific terms what are the main features of the regime I would substitute for what prevails at present?

I think the first thing to do is to abolish all particular courses attendance at which is required for credit and in respect of which grades are awarded, at least in the second, third and fourth years. (What to do in the first year, which ought to be a "sampling" year, is a special problem I neglect on this occasion.) Instead, students should opt for a major subject, with or without a minor, and the syllabus and booklist covering the three years should be the main guide to the student.

There should be no lecture courses "covering the ground," no courses providing material to be regurgitated. Instead, the faculty members should lecture—if they do—on subjects that interest them or on which they are working. Since attendance at lectures would be entirely voluntary, only the charm and interest of the lectures would guarantee an audience. If some lectures didn't catch on it wouldn't matter. In any case, the main work of the faculty would be tutoring and conducting small seminars; for every student who put himself down for a major, or a major and a minor, would be brought within a network of tutorials of two or three students, and of small seminars, and these would be devoted to the discussion of the writing and reading of the students. Each student should be required to write at least one essay, perhaps more commonly two, each week, and to do recommended reading in connection with his writing.

*Idea of a University, p. 132.

*John Henry Newman, *The Office and Work of Universities*, London, 1856 p. 112

**ibid., pp. 112, 113

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The courses would be progressive. I can best illustrate this by examples. A good student in his final year in English might find himself studying in some depth the theology and politics of seventeenth-century England; a good student in French might find himself committed to a small research project on Pascal and Port-Royal. The program of study should be cumulative as well as progressive; and its cumulative character would be brought out by the setting of final examinations at the end of the fourth year, examinations the topics of which would range over the three years of work.

No grades would be awarded during the three years, though a careful record would be kept by tutors of the performances of their pupils; but there would be annual meetings of tutors to assess performances and these might issue in commendations or rebukes or, in some cases, judgments that the performance was so unsatisfactory that the student concerned should withdraw. Performance in final examinations should be graded, not in minute detail, and having regard to the students' performances during the three years, in such a way as to divide the finalists into three classes: those, presumably a small number, whose performances could be described as first-class or distinguished; those whose performances were in varying degrees satisfactory; and a small class of those who could be said to have "satisfied the examiners"—this meaning that on the whole they could receive the Bachelor's degree, but without glory.

Such, very crudely, are my proposals for reform. I don't think it is politically possible, nor, given the character of the students we receive, would it be desirable to attempt to universalize such a system. But I think it ought to be offered; and I think some of the best students would opt for it. Many students would be nervous at the prospect. Our present system provides ropes and banisters to hang on to and some may be giddy without the reassurance of a frequent sprinkling of grades and the thought that if you give back to the instructor what he has given you can scarcely get less than a C. To operate such a program would in effect be to establish an elite college within the wider university or college.

I think opposition to this on the ground that it would be "undemocratic" is humbug. Elites are a part of social life, though it is possible to be a member of one elite and be excluded from another. There are very few—Wallace Stevens is the only one who comes readily to my mind—who belong simultaneously to a great many elites (in his case artistic, business, social, and conceivably political, if, that is, being a right-wing Republican was to belong to a political elite in the Roosevelt years). In any case, education of the sort provided by public authorities inevitably involves a hierarchy of esteem: a university, a liberal arts college, a community college, are different institutions and their characteristic products are given a different formation, are in some relative sense elites as compared with contrasting groups. Where traditional elites are weak, it is even true that elites based upon competition are more powerful and more desperate, for the ground is never firm beneath their feet.

It seems to me plain enough that the products of such a scheme of liberal education as I have outlined—the best of them—would indeed be an elite. But I think we have good reason to think that they would be marginal in the present political and social scene. We might hope that as a minority, a remnant, they would make for sanity in the madness of the world. This would be a slow business; and it may be—this is one's three o'clock in the morning thought—there isn't much time.

THE PROSPECTS FOR POLITICAL ACTIVITY

Waiting for Lefty on campus

MILTON MANKOFF

FORECASTING developments within various social institutions and among potential agents for change is a vital but perilous task for those who desire social reform. As the 1980s begin, we can expect to encounter visionaries "seeing" hopeful signs from many quarters. The upper-middle class will give up psycho-babble and jogging for political engagement and marching. The end of the George Meany era will lead to a hundred pink flowers to bloom in the labor movement. A new generation of black leaders will carry on where Martin Luther King and Malcolm X left off. Since college students played a catalytic role in the political struggles of the 1960s, it is not surprising that there already have been several optimistic prophecies that a dynamic student movement, comparable in effect to that of the sixties, would emerge in the coming decade.

Although the power of positive thinking is essential in launching movements for social change, it is equally important to avoid false hopes that generate a deepening sense of powerlessness when predictions do not materialize. new mass student insurgency is not impossi-

MILTON MANKOFF *is a Visiting Scholar at the Institute for the Study of Social Change, University of California, Berkeley.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

SS. CYRIL & METHODIUS SEMINARY

A Resource Center for Those in Ministry

SS. Cyril & Methodius Seminary prepares men and women for a variety of ministries in the church with a theological orientation that is pastoral.

The seven programs that are offered are:

- —Priesthood Formation (primarily serving the Polish-American community)
- —Permanent Diaconate Program
- —Ministerial Formation Program
- —Master of Divinity Degree
- —Master of Religious Education Degree
- —Master of Arts in Theology
- —Certificate Program in Pastoral Ministry

In addition to these programs:

- —Continuing Education Workshops and Seminars in Ministry for clergy, religious and laity are offered on a regular basis.
- —Summer Theology Program
- —Second Career Vocations Welcomed

For further information:

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____

Program of Interest _____

RETURN THIS FORM TO: **Coordinator of Admissions**
SS. CYRIL & METHODIUS SEMINARY
Orchard Lake, MI 48033 **(313) 682-1885/963-8075**

SUMMER 1980

Journeying in Ministry

Three-Week Program
June 22-July 11, 1980

Undergraduate and Graduate Courses:

—Catechetics
—Pastoral Ministry
—Theology

Among the Summer Offerings:

Piveteau, Regan, Witucki:
Catechetics and Communication

Anderson:
Reclaiming Church History for Catechesis

Koper:
Catechetical Dimensions of Contemporary Theology

Hoeffer:
Art of Spiritual Direction

Chester:
Spirituality and the Ministering Person

Schilling:
Hope, Catechetics & Kingdom

Gaugier:
Ministry With the Aging

McCarthy:
Synoptic Gospels

Sinnott:
Ministry in Acts

Tuition: $60 per credit

Summer Residence Available
Located on Orchard Lake—
Swimming, Recreational Facilities
Combine Study With Vacation!

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ble by any means. Severe historical crises can arouse previously dormant elements in society. However, changes in the political culture within a social group as well as its immediate social and psychological environment can facilitate or impede the awareness that a crisis exists, one which requires a political response. I shall argue that the American student population of the 1980s will be less likely than its sixties' counterpart to play a catalytic role in future political upheavals. Some students will become activists, but it would take a more acute crisis than that of the 1960s to create mass political rebellion on campuses.

To assess the prospects for a militant campus-based political opposition one must understand the factors which contributed to the rise and fall of the largely white student left between 1960-1972. Certainly, unprecedented economic security and opportunity were necessary conditions for students to fight for other people rather than concentrating entirely on their own personal interests. Many students took economic security for granted and rejected their parents' Depression-based anxieties. Yet, idealism was not simply the residue of material security, for a disproportionate number of early new left leaders "inherited" radical values from their parents. The same Depression experience which led activists' parents to be economically insecure provided a significant number of them with a deep antipathy toward business civilization.

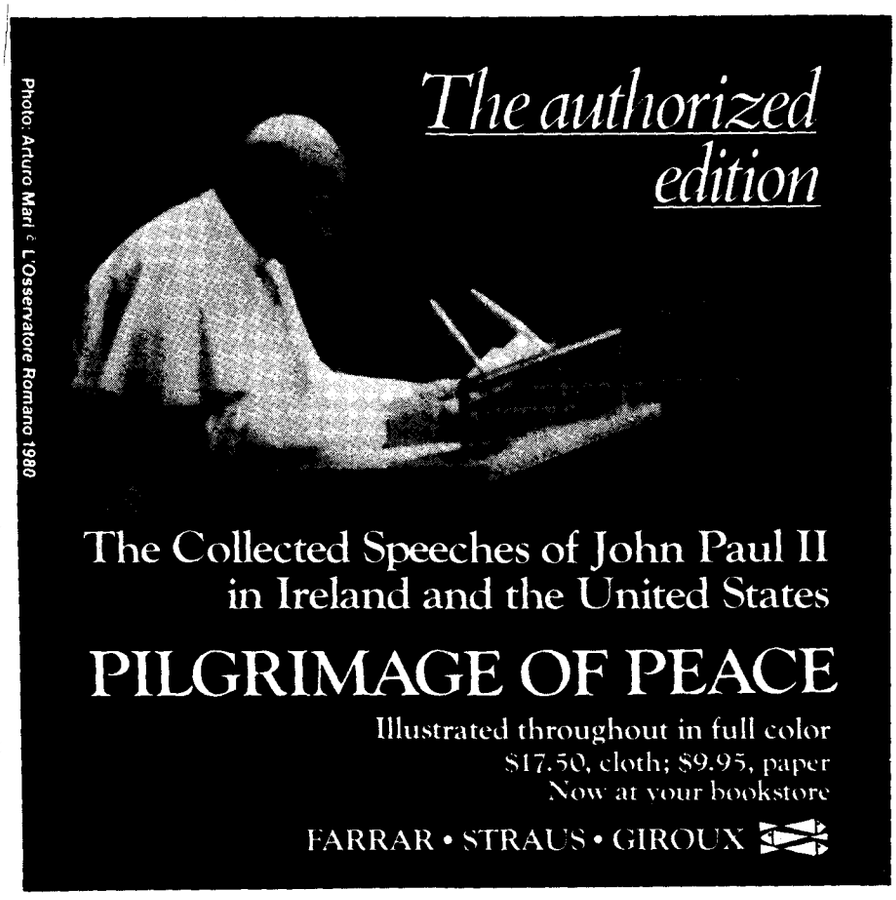
Political movements require leaders to thrive, but without a mass of potential rank-and-file militants insurgencies cannot develop at all. A crucial factor which helped create a mass base for student activism was the enormous post-1960 expansion of the college population and, specifically, the growing proportion of students majoring in the social sciences. This latter trend was rooted in increases in human service professions, a rekindled interest in social problems during the Kennedy-Johnson administrations, and possibly because parents of this student generation transmitted more liberal values to their offspring than did parents of the 1950s' college cohort.

Research has consistently shown that student activists are heavily recruited from among those studying social science disciplines. This is partly because liberal and radical students tend to select these areas of concentration, but such choices also lead to experiences which reinforce and intensify pre-existing political leanings. Students with other majors generally have more conservative parents, but also effectively end their formal political educations in high school. As Frances Fitzgerald shows in *America Revised*, pre-college history textbooks, until quite recently, disseminated nationalistic, class-biased, and racist interpretations of American life. Not surprisingly, few chemistry majors joined the new left.

Exposure to more sophisticated analyses of American society alone, of course, could not affect people's politics or their willingness to act militantly. Classroom lessons had to be supplemented by others supplied by burning ghettos and Asian villages. Still, the very contrast between traditional textbook (and media) homilies and the new critical course materials made many students feel betrayed by revered authorities. Anger fueled militance. Clumsy and repressive university officials fed the fires.

The great issues of the 1960s also appealed directly to students. Anti-authoritarianism had the most obvious resonance, as did opposition to a war that could claim careers and lives. Moreover, the civil rights movement of the period did not conflict with white youths' perceived self-interest. Blacks were simply asking for their constitutional rights.

The student movement eroded in the early 1970s for several reasons: organizations were destroyed from within and without, the economy cooled, defeatism followed the apparent failure of both non-violence and violence to achieve goals, university officials co-opted instead of repressed, and the media stopped dramatizing protest. Finally, the war became "Vietnamized" and the evolution of the civil rights movement began to feel threatening to whites as economic demands replaced political ones in an era of growing job shortages.


The authorized edition
Photo: Arturo Mari © L'Osservatore Romano 1980
The Collected Speeches of John Paul II in Ireland and the United States
PILGRIMAGE OF PEACE
Illustrated throughout in full color
$17.50, cloth; $9.95, paper
Now at your bookstore
FARRAR • STRAUS • GIROUX

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Although campuses remained relatively dormant in the very early 1970s, the still increasing size of the student population, and continuing trends in social science specialization, made them no less susceptible to radicalization than a few years earlier. Aside from the critical reduction in employment opportunities for graduates, which turned students toward "private" concerns, it was primarily changes in subjective conditions which caused protest to vanish. Political beliefs did not disappear; it was the will to act upon them.

THE SITUATION since the mid-seventies is different in this regard. There is for the first time a significant Marxist intellectual presence on the faculties of many institutions of higher learning and Marxist ideas have gained respect in key disciplines. Yet a dramatic alteration in the make-up and orientations of the students in the past few years renders them relatively immune to the concerns which might make radical faculty members intellectually and politically influential.

Most important in the recent transformation of the campus and a trend not likely to be reversed quickly, has been the sharp drop in social science majors. Between 1971 and 1976 bachelor's degrees conferred in social science fields dropped 18 percent. By contrast, biological science degrees rose by 51 percent, business and management 24 percent and psychology 31 percent. By 1976 there were almost 30,000 fewer social science degrees earned than in 1972, though overall college enrollment was still climbing. While projected job shortages for social science majors no doubt accounts for much of the decline, it is also likely that fewer of the newer cohorts of students inherited liberal or radical politics from their 1950's-educated parents than did the students of the sixties from theirs.

Not only has the number of social science majors dropped, but the diminishing economic value of all degrees may help explain the surprising decline in total college enrollment in 1978 compared to the previous year. This development along with the anticipated significant reduction in mid-1980s enrollment, stemming from the "baby bust" of the 1960s, will encourage higher education policy-makers to introduce more vocationally-related programs and try to increase adult enrollment. Both strategies should further erode the social base for student activism. Vocationalism invariably accommodates students to an existing institutional structure and fosters a pre-occupation with the attainment of individual career goals. Explorations of alternative institutional arrangements and social problems are accordingly neglected. Older students are likely to be either employed full- or part-time, retired, or unemployed housewives returning to college after raising a family. Because many of them will not primarily be interested in launching careers, vocationalism may not appeal to them. This could disproportionately lead them into the social sciences, with the distinct possibility that exposure to critical pedagogy will affect their political orientations and behavior. However, the age gap between themselves and younger students, as well as their distinctive lifestyles, will discourage any participation in student politics. Older students may well become involved in union affairs, other forms of work-related activism, or get involved in community-based political activity.

A final change in the college population which should weaken the prospects for militant student activism is the vast increase in the proportion of female to male students. In 1960, males accounted for almost two-thirds of enrollment, compared to little more than half today. Despite the impact of the women's movement, there is still a greater propensity for males to rebel militantly against authority. Cultural patterns of long standing do not dissolve overnight.

Demographics aside, other factors will decrease the likelihood of student revolt. If radical pedagogy shocked students in the 1960s, the current generation is overdosed on it. The level of social criticism in the print, electronic media, and in school textbooks has been far higher during the formative years of the new students than when their predecessors arrived on campus in the sixties. Today's students are less captivated when encountering liberal or even Marxist professors. They are, on the whole, more conservative than earlier cohorts, but even the liberal and radical students are more cynical than angry about social conditions. Anger generates militancy; cynicism leads to passivity.

The burning issues of the coming decade are not tailor-made for students either. Nuclear plants are not located on campuses, and the fear of racial quotas in a chronically tight labor market will continue to divide whites and blacks. The collapse of a unifying liberal or new left ideology in the late sixties has, in fact, led to the general balkanization of campus life. Exacerbated by shrinking resources and opportunities, students identify increasingly with sex, race, ethnicity, and sexual orientation.

One could argue, of course, that continued economic insecurity for college graduates might turn careerism into a pointless ritual. Under these circumstances students might be forced to seek political solutions for their personal troubles. Although this could happen, it is unlikely things will deteriorate so much that the belief in the possibility of finding rewarding employment will disappear. More probably, students will challenge some privileges, such as tenure, of professionals already in the labor force. They may also campaign to end artificial restrictions on medical school admissions which bid up the price of medical care, as well as fight for early retirement legislation. For those who envision a student-professional-worker alliance, it is safe to say that all these possible student initiatives will meet stiff opposition from professional unions and lobbies.

The one issue that surely could mobilize students, a threatened return of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the draft, should be a troubling one for radicals, unless opposition to conscription is rooted in anti-war sentiment rather than defense of middle-class privileges. Volunteer forces invariably free affluent youth from the risks of warfare. Moreover, domestic political opposition to foreign adventures is far more likely when people face the prospect of conscription. The recent call for registration by President Carter has, in fact, already generated some campus resistance and led to a reawakening of a serious student interest in "foreign affairs" which was non-existent when anti-Iranian and anti-Soviet polemics did not potentially jeopardize student careers and lives. If the resistance quickly succeeds in frustrating Carter's efforts, campuses will probably return to quiescence and apathy.

Another source for a left renaissance on campuses, a resurgence of idealism based on nostalgia for the "glorious sixties" is very much a longshot. Students entering college this year were only seven or eight when the new left collapsed. Their older brothers and sisters probably missed the era of revolt as well, so it will be difficult for the torch to be handed down. The parents of the new student generation, as noted before, were themselves most probably products of the silent and conformist 1950s. Continued stagflation will also militate against the emergence of a non-materialistic counter-culture.

From today's vantage point we can see that history does not always repeat itself. The radical social critics of the late 1940s and 1950s looked first to the labor movement and then to the intellectuals to lead movements for social change. Yet it was college students and blacks who inaugurated the wave of unrest in the 1960s. Labor could hardly be found, and intellectuals followed more than they led. Generals often fight past wars instead of seeing new possibilities. Barring an unlikely historical catastrophe or a dramatic economic recovery coupled with the intoxication of another "Kennedy-type" presidency leading to a renewed hope and then angry disillusionment, it is best this time not to look for Lefty in the groves of academe.

Yale Divinity School
Berkeley Divinity School

The Yale Divinity School, an interdenominational seminary, and the Berkeley Divinity School, an Episcopal seminary, have affiliated and function as one of the graduate professional schools of Yale University.

Work is offered leading to the M. Div., M.A.R., and S.T.M. degrees.

The School also offers a number of interdisciplinary programs.

- In music and liturgy through the Institute of Sacred Music at Yale and the School of Music at Yale
- In social work through a joint-degree program with the School of Social Work at the University of Connecticut
- In education through the Teacher Preparation Program at Yale, and through a joint-degree program with the School of Education at the University of Connecticut.

Programs can also be developed in a variety of fields with other graduate and professional schools at Yale, such as law, medicine, drama, public health.

For information write to
Dean Leander E. Keck
409 Prospect Street, New Haven, Ct. 06510

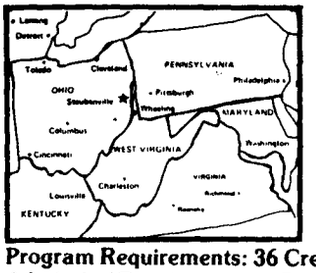
Master of Arts in
Christian Ministry and Renewal
The College of Steubenville

Purpose: **To prepare students theologically for competent commitment to Church Renewal and for the broad range of ministries in the Church.**

ACADEMIC YEAR 1980-81

Summer Session
June 30 - August 9

Theological Foundations
Teachings of Vatican II



Fall and Spring Semester

Theological Emphasis
Old Testament Writings
New Testament Writings
Early Christian Writings
Contemporary Moral Problems
Grace and Theological Virtues

Pastoral Emphasis
Church Renewal
Theology and Ministry of the Word
Christian Discipleship
Sin, Conversion and Evangelism

Program Requirements: 36 Credit Hours (Twelve Courses)
Admission Requirements: Contact the Graduate Education Office

The College of Steubenville
Franciscan Way
Steubenville, Ohio 43952
Phone (614) 283-3771

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Murray Hickey Ley

Easter

From out the Orient spring the yellow lions of the Dawn,
Shaking golden manes and roaring joy.
White gladness sheets the earth like a carpet of snow.
The choir of the hosts of the morning chants one hymn,
"He is Risen."
The wind leaps up and sees the Christ,
Then belts the earth with symphonies of joy.
Heavy is the air with the Music of lily-trumpets
Tossing and playing in all the gardens of the world.
For joy, the far stars island smiling space
With spinning masses of white gold.
And still that chant, mountain-boned and planet-throated,
Rises ever and ever, above and beyond all Life,
"Glory! Glory! Glory!"

Sr. Anne Higgins, D.C.

The Space Window at the Washington Cathedral

in the midst of Gothic
pointing, stretching,
stone and smell of spring
window stories
of God
coming to earth,
is a breath-catching
view of
earth
coming to God.
Here is glimpse, outside
our field
into deep
of swirling pinwheel planets
and stars
in a Van Gogh, Hopkins
himmel hoch
and hosanna in excelsis
shining on us
in a bath of
purple
Revelation,
unframed,
unstoned.

LeRoy Smith, Jr.

Puritan Antiphons

CHORUS: Let God be praised, the parson sang,
For this most frightening year,
Which we have yet somehow survived
Uncowed by any fear

And God be thanked, the elders boomed,
For our imperfect grace,
From which derives our blunt resolve
To hold and mend this place.

Let God be praised, the parson sang,
For this our winter land
And its uncompromising proofs
Of God, his rod and hand.

And God be thanked, the elders then,
For hardship, blight, and care,
The which have chastened Adam's flesh
That Adam might be fair.

Yea, God be thanked, and let us praise
The maker of darksome days;
For none can surprise his quick descents,
Nor yet foresee his ways.

Alan Seaburg

Teacher, What Shall We Do

His command: walk on water
wear out the sores
pluck figs from the demons

be dragged before rulers
be the eye of the needle
for you are the rock

Alan Seaburg

The Larger Hope

I swallow the mustard seed
and dance clown

I have ears, so shout
I am the leaven
the new wine skin
for God's love, the larger hope

Joyce S. Brown

Homo sapiens

What moment in pre-history
solves the mystery
of ape turned man?
Was it when an irate sire,
having hurled his son against a stone,
could not inspire
could not re-animate the broken bone?
Was it a sudden sense of Agency
that gave him soul?
Or is the whole story simpler
with the woman and the tree?

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Screen

MAN IN HER LIFE

'THE ROSE' & 'COAL MINER'S DAUGHTER'

WHAT EVERY pop music star from Loretta Lynn to Janis Joplin to Bette Midler wants, presumably, is to stand out from the crowd. They want "to *be* somebody," as the saying goes. Yet judging from *The Coal Miner's Daughter* and *The Rose*, stars like these end up with lives as relentlessly alike as those lived by the great, undifferentiated mass of humanity they have tried so hard to escape. *The Coal Miner's Daughter* is based on Loretta Lynn's autobiography, from which the movie takes on a certain inspirational glow. *The Rose* is based more loosely on the life, and death, of Janis Joplin. It's more along the lines of an *exposé*. As different in conception as these two movies are, however, both lead to the same, climactic scene. It's as if such people were always crushed by a common destiny no matter how high their stars have risen. In this climactic scene, as the performer ascends the concert stage for the umpteen millionth time, she is so doped up and wiped out from the pressures of her career that she cannot sing. Incoherently she tells her stunned and embarrassed fans about her sorrows. Then she collapses and has to be carried off by the only man who has stuck with her from the start.

In a sense the key to both movies is this man who is always there to pick up the pieces. He is an ambivalent figure, a combination lover-manager who both comforts and exploits his star. He is by turns a helpless witness to her self-destruction and a switcheroo on the stage mother, a kind of stage husband whose grasping ambition is the drive behind his star's success. *The Rose* portrays this two-faced character more effectively by dividing him into two separate roles. One face belongs to Alan Bates as Rudge, the pitiless, shameless manager. The other is Frederic Forrest's as Houston Dyer, the "piece of meat in a chauffeur's cap" who turns out to be the only person capable of loving Rose for herself. *The Rose* has the great advantage here of not being bound by any one star's life. It's partly about Janis Joplin, but also partly about its own star, Bette Midler. Midler's was the career that included a Svengali figure like Rudge, a demon manager whom Midler finally fired after the completion of *The Rose*. Having split up the Rose herself between a couple of role models, the film simply splits the personality of the man in Rose's life into a couple of different parts as well.

The Coal Miner's Daughter is handicapped by having to stick to Loretta Lynn's version of her life, which has apparently had only one man in it. As played by Tommy Lee Jones, Loretta's husband-manager with the improbable name of Doolittle Lynn is not so much an ambivalent figure as a confusing and inconsistent one. In the movie it is Doo who is restless and ambitious for some kind of success. The film begins with Doo taking bets on whether he can drive his Jeep straight up the side of a slag heap. "I never saw a feller so bent on gittin' t' the top o' a pile o' tresh," someone remarks, just in case we missed the point of Doo's feat. Doo is the one who buys Loretta her first guitar. Knowing she's too shy to perform, he gets her to the first gig he arranges by pretending he's taking her out on the town. He pushes her into a recording session he himself has financed, then mails the record to every country/Western station in the land, and drags Loretta around to make sure in person that the DJs play her song. When she finally makes it big, Doo even does her carousing and general carrying on for her.

Yet at the same time Doo is playing the stage mother, he's also turning into something of a model liberated husband. He marries Loretta when she is only thirteen, practically rapes her on the honeymoon, and settles afterwards into a routine of griping about how she can't cook, can't make love, can't keep house, etc. He picks on her about their need to find something she's good at, and then jokes that they may finally have found it when she gets pregnant. But four kids later, after he's bought her the guitar, he starts doing the housework himself so she can practice. By the time she's famous, he's become a good little wife. When the great Patsy Cline (Beverly D'Angelo) of Grand Ole Opry sends her car for Loretta one night, Doo dutifully takes the kids home to bed while Loretta goes off to bask in the glory. Now that she's on top, it's time for him to find something he's good at. He even tries working as a greasemonkey to keep from being underfoot all the time. At last he takes up running the huge horse farm they buy, and rides herd on the kids so Loretta will have a good home to come back to when she's not on tour. He's sincere when he tells her not to work so hard.

Little by little *The Coal Miner's Daughter* updates Loretta's 1950s rags-to-riches story by converting Doo from a male harridan into the kind of husband today's career-minded women dream about. But the bottom line for this movie, as for

Study THEOLOGY at Loyola of Chicago

GRADUATE THEOLOGY PROGRAM SUMMER SEMESTER BEGINS JUNE 23, 1980 ENDS JULY 31, 1980

We offer a full program of courses leading to a Master of Arts degree in Theology with concentration in 1 of 3 areas: Scripture Studies, Historical/Systematic Theology, or Spirituality. Courses are open to priests, religious and laity and can be taken toward a degree or in an unclassified status as continuing education. Undergraduate major also offered. All graduate classes held at Lake Shore campus. They carry 3 semester hours credit at a tuition rate of $112 per hour.

For application or information contact:

Department C
Sr. Mary Peter McGinty, C. S. J.
Graduate Theology Program
LOYOLA UNIVERSITY OF CHICAGO
6525 N. Sheridan Road
Chicago, Illinois 60626
Telephone: 312/274-3000

SUMMER SESSION OFFERINGS INCLUDE:

Johannine Literature
Rev. Brendan McGrath, O.S.B., S.T.D.

Discoveries at Ebla and their Significance for Biblical Studies
Rev. Mitchell Dahood, S. J., Ph. D.

Christian Eschatology
Gerald McCulloh, Ph. D.

Contemporary Theology: John Dunne's Method
Jon Nilson, Ph. D.

Morality and the Control of Life and Death
Rev. John Connery, S. J., S. T. D.

We are an equal opportunity educator/employer.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Rose, is the old myth of the good man—the notion that the only way a talented, successful woman can be saved from herself is by latching on to a sensible, loving husband. Rose's tragedy is that she doesn't do this with Houston. Loretta's victory is that she does do it with Doo. The moral is the same in either case.

The killing irony of this moral is that if anything distinguishes these two films, it's the single-handed ability of their stars—Midler as Rose and Sissy Spacek as Loretta—to overcome the material with which men have provided them. *The Rose* and *The Coal Miner's Daughter* were both directed and scripted by men. A man even served as ghostwriter on Ms. Lynn's "autobiography." *The Rose*'s director, Mark Rydell, has made at least one earlier film that told a woman's story sensitively, as has Michael Apted, the director of *The Coal Miner's Daughter*. Rydell did so with *Cinderella Liberty*, Apted with *Agatha*. In *Agatha* Michael Apted imagined in an original way an episode from the life of another famous woman, Agatha Christie. But in the new film we can feel him straining to make Loretta Lynn's story conform to the cliché about pop stars which *The Rose* also contains. Neither he nor Rydell is even trying to divert these films from their awful, underlying sameness.

In both movies, therefore, it is left to the star to rescue the plot by the sheer force of her performance. And each star almost pulls it off. If there is ultimately a way to choose between Midler's portrayal of Rose and Spacek's of Loretta Lynn, it results from the fact that Midler brings more to the role. We may think of Spacek as the accomplished actress here, but the truth is that Midler is an accomplished actress, too. Her whole singing career is based on a kind of superlative imitation, on having a unique ear for the singing styles of the thirties, forties, and fifties, and being able to make them her own. In *The Rose* she makes the sixties her own as well with her performance as Joplin. The one thing she can do that Spacek can't is put the singing itself at the heart of her performance. Midler makes the concert scenes the most important, compelling part of her film, and thus makes *The Rose* whole as a story in a way that *The Coal Miner's Daughter* never is.

COLIN L. WESTERBECK, JR.

Books: PACKAGING OUR PAST

AMERICA REVISED

HISTORY SCHOOLBOOKS IN THE TWENTIETH CENTURY

Frances Fitzgerald

Atlantic-Little Brown, $9.95, 240 pp

Raymond A. Schroth

WAY BACK in the academic year of 1969-70, when much of America—particularly the campuses—seemed to be coming apart, I taught my first history course at Fordham, "Patterns of American Violence." With four assassinations (including Malcolm X), the Watts, Rochester, Newark and Detroit race riots in its immediate past, 33,000 Americans and untold numbers of civilians already dead in Vietnam, and Kent State, the Calley trial and Attica a few months away, America was slowly beginning to perceive itself in a new way—as a once prosperous, progressive and righteous nation now disoriented by the sudden perception of its virulent, racist, violent aggression.

This was a significant, traumatic shift in national consciousness, one which for a while had caught historians and their publishers off guard, and set "relevant" history teachers to scouring the stacks for books like Jack London's *The Iron Heel*, Richard Wright's *Native Son*, Almont Lindsey's *The Pullman Strike*, Robert Penn Warren's *Night Rider*, and Henry David's wonderful (now sadly out of print) *The History of the Haymarket Affair* to show that the phenomena of class warfare, vigilantism, and domestic oppression in the 1960s were not exactly new, but rather had been lost in a national amnesia.

But within months the typewriters of the historians were humming and the publishers' presses were purring. The various reports of the National Commission on the Causes and Prevention of Violence became Bantam mass market paperbacks, Arthur M. Schlesinger Jr. published his quick essay, *Violence in the Sixties*, as a Signet book, and Richard Hofstadter and Michael Wallace (the standard textbook formula: a "name" historian and a young scholar to do most of the work) produced, compiled, *American Violence, A Documentary History*. Thus, quickly, the trade corrected the more optimistic views of the previous decade's consensus historians and swelled the reading lists of courses like mine.

Meanwhile, one of my students, Steve Hogan, as his final project, produced a short film of all the violent illustrations in a group of standard grammar school and high school history textbooks, demonstrating how 200 years of American "official" violence—particularly wars of expansion—had been sanctioned, even glorified, because they had led to a supposedly greater America.

Ten years later, Frances Fitzgerald, who, more than any other writer, changed how Americans perceived Vietnam in *Fire in the Lake*, has taken a step to change the way we study and pass along our own past in *America Revised*, her study of how for one hundred fifty years textbook publishers have constantly redone their products, and sometimes distorted the truth, not just to reflect a new consensus about our history but to cater to the whims and prejudices of the "market," the redneck local school boards who hate the UN and fear the Reds, and the "liberal" pressures as well—so a picture of Stokley Carmichael replaces one of Booker T. Washington as the representative Negro American.

The sad, but not surprising, news is

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

that history textbooks have little or nothing to do with teaching history as an intellectual discipline. Rather, they are more often one more weapon in the war between the various tribes of local politicians and educationists for the minds of the young, as if the young had no minds of their own, were incapable of thinking or reading real books, but were mere blackboards on which the school boards can scrawl this year's civic pieties and call it education. The blame goes back to the National Education Association which decreed in reports in 1911 and 1918 that the task of the high school was "to lay the foundations of good citizenship and to help in the wise choice of vocation," and listed the objectives of education as "health, command of fundamental processes, worthy home membership, vocation, citizenship, worthy use of leisure, ethical character." No mention of intellectual development. As Fitzgerald says:

> Under the noble standards of usefulness, they turned American history into civics and civics into propaganda for their version of the social good. For the dictatorship of the past they substituted that of the present, and for the flower child of the progressive-education movement they substituted the child immigrant to be "Americanized" by catechism.

Thus, though couched in a language and editorial format of solemnly authoritative "objectivity," textbooks have revealed as much about the prejudices of each generation of authors and editors as about the society they have tried to portray. For most of the nineteenth century history textbooks assumed that all Americans were Protestants; after 1900 a distinction appeared between "We Americans" and "the immigrants"—a "problem"—who may or may not have what it takes to make it on these shores. Some did, so 1950s texts featured short biographies of successful immigrants—usually intellectuals and entertainers like Einstein (liberal) and Lily Pons (conservative).

In the 1920s texts portrayed the Spanish as people who lacked "moral and ethical character;" today's leave out the facts that Spaniards lusted after gold and slaughtered Indians, but show us happy Chicanos smiling at César Chávez. Mabel B. Casner and Ralph Henry Gabriel's *Exploring American History*, first published in 1931, has gone through over six editions and two title changes in 25 years, and has moved from a John Dewey-influenced liberal vision to a "bundle of anxieties" where the 1955 edition exhorts eighth graders to report their suspicions of Communist activity to the FBI.

For many reasons, this is one of the most depressing, as well as stimulating, books I have read in years. No one who loves history and believes it actually can be taught can rejoice when even the new "inquiry" texts built around original documents are loaded down with stupid discussion questions and when the "values clarification" programs are merely gimmicks which have no more effect on children than the flaming swords used to have on the meat served in the Pump Room in Chicago. (When asked about the inevitable flaming swords, the manager of that restaurant was supposed to have said, "Well, the customers like it, and it doesn't hurt the meat too much.")

Depressing or not, *America Revised* belongs with Alexis DeToqueville's *Democracy in America*, Hofstadter's *Anti-Intellectualism in American Life* and David Potter's *People of Plenty* on the required reading list of a course on The American Character. I only wish she had bit the bullet a little harder and added a chapter on how history should be taught.

Sometimes, with the proper direction, a student can learn more history from the new *Encyclopedia Brittanica*, a good reading list, and some good tests than from a standard course. And sometimes, the textbook, which was invented partly to make up for the shortcomings of the teacher, can also be the crutch that teaches the teacher how to take it easy and limp, that prematurely defines the limits of both the student's and teacher's imaginations.

In this sense, the textbook—which is not, strictly speaking, a book at all, in that it is not the product of an individual's research, insight and vision but a commercial package constructed for an

SAT

School of Applied Theology

A Program of Christian Leadership and Shared Ministry

The School of Applied Theology, an affiliate of the Graduate Theological Union, Berkeley, California, is sponsored by the California Province of the Society of Jesus. The School has a twenty year history as a professional school designed to facilitate mature men and women—lay, priests, brothers, sisters—in their development as more effective and confident Christian leaders. Contemporary theology and ministerial skills are stressed in this process.

The basic curriculum is a nine-month program divided into two areas: Academic Theology and Applied Theology, which includes Human Communications, Pastoral Counseling, Ministry in Action, and Spiritual Renewal.

Upon successful completion of the basic nine months, a certificate will be awarded. The School confers the degree Master of Arts in Applied Theology upon completion of additional requirements.

For further information, write:

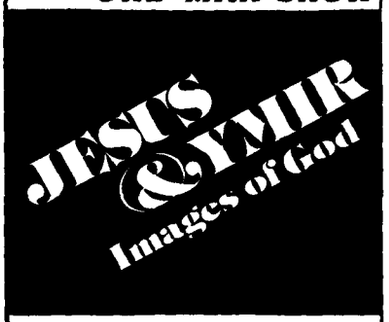
School of Applied Theology
Graduate Theological Union
2450 LeConte Avenue
Berkeley, California
Phone: (415) 841-9121

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

NORMAN DIETZ

"Norman Dietz has achieved some notable results. Colorful and religiously vibrant work."
The New York Times

ON TOUR IN AN EXTRAORDINARY ONE-MAN SHOW



FOR INFORMATION OR TO SCHEDULE IN YOUR AREA

NORMAN & SANDRA
BOX 218 ORIENT, N. Y. 11957
PHONE 516 / 323-3602

Religious Reference Works from Orbis

PROPHETS DENIED HONOR
An Anthology on the Hispano Church of the U.S.
Antonio Stevens Arroyo, C.P.
Paper $12.95, May

PUEBLA AND BEYOND
John Eagleson & Philip Scharper
Paper $7.95

BLACK THEOLOGY
A Documentary History, 1966-1979
James H. Cone & Gayraud S. Wilmore
Cloth $19.95, Paper $12.95

THE GOSPEL OF PEACE AND JUSTICE
Catholic Social Teaching Since Pope John
Joseph Gremillion
Cloth $15.95, Paper $8.95

Write for catalog
ORBIS BOOKS
Maryknoll, N.Y. 10545

"educational market"—can, intellectually, do more harm than good. Perhaps, on the high school and college level, if teachers, school boards, and students had no lavish volumes with titles like *The March of a Great Nation* to lean on, publishers would commission and teachers would assign more books like Henry Steele Commager and Allan Nevins's *Short History of the United States*, and ask Thomas Flexner, Arthur Schlesinger, Jr., James MacGregor Burns, Robert V. Remini and Stephen B. Oates (to select some names almost at random) to do some personal, brief, brightly-written paperback biographies of Washington, Hamilton, Jackson, Lincoln, Roosevelt, Jane Addams, Emma Goldman, etc. And maybe students, sent to the library history stacks, would discover *real* books.

And perhaps the community at large would have to offer a greater challenge to and put more trust in the history-teaching profession. Students and teachers alike would have to live with the academic/intellectual ambiguity that comes from not having the causes and effects of the Civil War or Cold War numbered and spelled out in a blue box for easy playback on the exam. But they might discover that history, as an intellectual discipline, can be *fun* and the very heart of the educational experience.

Common sense or bright idea

TEACHING AS A CONSERVATIVE ACTIVITY

Neil Postman

Delacorte, $9.95, 244 pp.

George W. Shea

IN 1967 Neil Postman co-authored a book entitled *Teaching as a Subversive Activity*; now he has written another called *Teaching as a Conservative Activity*. Observing this, educators will surmise that Prof. Postman has a keen sense of which way the social and intellectual wind is blowing. Indeed, Postman himself has anticipated this reaction and has shaped a hypothesis to explain his apparent change of mind.

The hypothesis goes like this: education, which may be defined as culture's answer to the questions of a particular era, is best conceived of as a thermostatic activity. If, in a given culture, what Postman calls the information environment shows signs of excessive movement in one direction, education should remedy this aberration and restore a balance. One should not be surprised, therefore, to find a single author advocating subversion in an excessively traditional environment and conservation in one that has abandoned tradition. He is simply trying to make the thermostat work properly.

To understand Prof. Postman's argument, it is necessary to explore his idea of an information environment somewhat further. He defines the information environment as the sum total of ways in which the members of a culture communicate with one another, but stresses the fact that it controls more than just communication. It determines as well the way individuals perceive the world around them, and this is a major factor in shaping their values and behavior. In our own culture, the electronic media dominate the information environment to such an extent, Postman asserts, that they exercise a high degree of control over all minds, and especially over the minds of the young. Children between five and eighteen, he points out, spend 11,500 hours in classrooms but 15,000 hours in front of a television set, and closer to 20,000 hours watching or listening to all forms of electronic media combined. So powerful is the influence of these media, that Postman refers to them as "the first curriculum." Furthermore, he goes on to suggest that the proper task of the second or school curriculum is to remedy the biases or excesses of the first, that is to reestablish a balance in the information environment.

What are the biases of the first media curriculum? For Postman, these are rooted in its very nature, its use of images rather than language, its appeal to the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

emotions rather than to the mind, its rejection of logical sequences and history, of hierarchy and authority. The media curriculum releases the individual from communal responsibility, promises him instant gratification and relieves him of the task of analysis. Above all, it communicates a cheerful and reassuring message in all of its parables: human needs can be easily met and problems easily solved by applying to them the modern technology which the corporate world is eager to provide. In the end, such a curriculum produces a graduate who is passive, uncritical, lonely and impatient of both community and authority, one with no sense of history or of the interconnectedness of human endeavors, one who, in the end, sees the electronic media as more real, as preferable to the world around him.

It is the task of the school curriculum to offer a counter-balancing force, to prevent the first curriculum from producing this kind of intellectually and emotionally crippled citizenry. Postman alleges, however, that in attempting to do this, the school is itself inhibited by two serious weaknesses. On the one hand, it has itself sold out to technology, and especially to electronic gimmickry, to everything from phonographs to videotapes, calculators to computers. On the other, it has fallen prey to the utopian notion that it can remedy all the ills of society, assuming responsibility for tasks like sex education, amelioration of race relations and psychotherapy. In doing this, it has not only failed in these broader areas of endeavor, but has further diminished its power to succeed with its primary teaching responsibility as well. Both overextended and co-opted by its rival, the school is unable to carry out its thermostatic or balancing task.

To remedy this, Postman suggests a number of educational reforms. First and foremost, he recommends that the schools respond to the formless discontinuity of the media curriculum with a reassertion of the coherence of its own educational program. He sees this coherence as being achieved through a focusing upon the theme of the ascent of humanity and on the notion that:

. . ."to become educated means to

UNIVERSITY OF NOTRE DAME
JUNE 23-AUGUST 6

Summer Graduate Programs in Liturgy and Theology leading to the M.A. degree are designed to provide university-level training in theology as a basis for further graduate study, as academic preparation for teaching high school religion, or to help provide those active in ministry with new directions and insights. The Liturgy Program prepares students to serve as teachers of liturgy or directors of programs of Christian worship. Major areas are liturgy, biblical studies, systematic theology, and history of religions. The program contains some one and two week mini-courses which are open to students not enrolled for the full session.

Write: Director of the M.A. Program, Dept. of Theology, Univ. of Notre Dame, Notre Dame, IN 46556 for further information and brochure.

The College of Steubenville
1980 CONFERENCE SCHEDULE

6th National Charismatic Conference for Priests and Deacons
JUNE 23-27, 1980

A Bible Institute: Preaching and Teaching from the Word of God
JUNE 30 - JULY 12, 1980

5th National Catholic Charismatic Conference for Young People
JULY 25-27, 1980

National Catholic Charismatic Conference for Youth Ministers
JULY 25-27, 1980

Write or call: **Christian Conference Office**
THE COLLEGE OF STEUBENVILLE, Steubenville, Ohio 43952
Phone: (614) 283-3771

Please send me information on:
☐ Charismatic Conference for Priests & Deacons ☐ Bible Institute ☐ Charismatic Conference for Young People ☐ Charismatic Conference for Youth Ministers

NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____
PHONE (_____) _____

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

to subscribe to COMMONWEAL

simply complete this coupon

COMMONWEAL
232 Madison Ave.,
New York, N.Y. 10016

☐ One year, $20
☐ 11-issue trial, $7.50

Name

Address

City, State, Zip 4/11/80

become aware of the origins and growth of knowledge and knowledge systems; to be familiar with the intellectual and creative processes by which the best that has been thought and said has been produced; to learn how to participate, even if as a listener, in what Robert Maynard Hutchins once called The Great Conversation, which is merely a different metaphor for what is meant by the ascent of humanity."

What Postman wants then is:

. . ."an education that stresses history, the scientific mode of thinking, the disciplined use of language and a wide-ranging knowledge of the arts and religion, and the continuity of the human enterprise."

In the final chapters of his book, Postman spells out in greater detail how the school and its curriculum should be reformed. He calls for the study of language and, more important, of the nature of language and communication itself. He condemns the use of media technology in classrooms, but strongly urges that the electronic media themselves be scrutinized and understood. He marshals impressive arguments for teaching correct, yes even "better," elitist English and condemns egalitarian sociolinguistic theories. He calls for better manners, better dress and better attitudes toward school, and urges the elimination of all standardized tests. Indeed, it is for the Educational Testing Service that Postman reserves his most scathing condemnation. It has, he claims, foisted upon educators a bad idea, disguised as a technique, an idea that has made knowing how to take a test more important than knowing truth, beauty or other practical skills.

Postman will probably be attacked by tired educational liberals who cannot imagine their classrooms without bluejeans, movies and free-for-all orgies of creative writing. Such criticism deserves to be ignored. In fact, it is the author's commonsense recommendations for school and curriculum reform that deserve our earnest attention. On the other hand, his more sweeping theses about the information environment, about the media and their relation to education, certainly need further scrutiny.

One of the most popular literary genres of the past several decades has been the "bright idea" book, which pleads with us to see things in a new way, alarms us with staggering sets of statistics, predicts in alternate years, Armageddon and the return to Eden. These books are terribly seductive. They present sweeping ideas that seem to explain very simply extremely complex human problems. In their novelty they appear to offer instant profundity to the cocktail-party conversationalist. What is more, they are generally long on metaphor (education-thermostat) and short on documented proof.

We need bright ideas, of course, but we need also to test them. As for Neil Postman, we should raise at least several questions about his bright idea on the relation of education to the information environment.

Postman himself realizes that he is only imagining when he writes of the possibility that television may produce a population of "right-brained," nonanalytical people. But we also need to ask whether the amount of time spent with electronic media and especially television is really a reliable indicator of the influence of that medium on children. Certainly this needs to be studied further. Is it not possible, for instance, that bright, normal children themselves "see through" television after a certain point and hence filter or even neutralize its power to some degree?

Finally, Postman seems dangerously close to embracing an historical fallacy in implying that, before the advent of electronic media, the world was largely populated by a race of highly analytical, independent-minded, and upright beings, who were above being taken in by hucksters, con-men and fakers of any kind. Such, alas, was not the case. Educators have always waged an unequal battle with the forces of darkness and superstition, and have always won over only a small percentage of humanity to the side of reasoned discourse and enlightenment. This is, of course, a struggle which must go on; but we must see it in its historical context, as a process that is slow and painstaking, centuries long. The idea of one new monster to face, the Cyclopean tube, is simple and romantic, but wrong. Ignorance is a hardy weed and has always adapted itself quickly to whatever information environment a culture provides.

Neil Postman would probably agree with this and urge his reforms all the louder. In doing so, he would be correct.

Vive la difference!

FIFTEEN THOUSAND HOURS

Michael Rutter et. al.
Harvard University, $10, 285 pp.

Maurice R. Berube

Fifteen Thousand Hours is an important contribution to the debate on the influence of schooling. It cuts against the grain of fashionable educational research and restores focus to the efficacy of schooling on learning.

Eight years ago, Christopher Jencks and his colleagues presented a research study, *Inequality*, as the definitive word on schooling and society. Jencks advanced the far from popular notion that schools have negligible effect in reducing social inequality, and also that school resources have small impact on educa-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

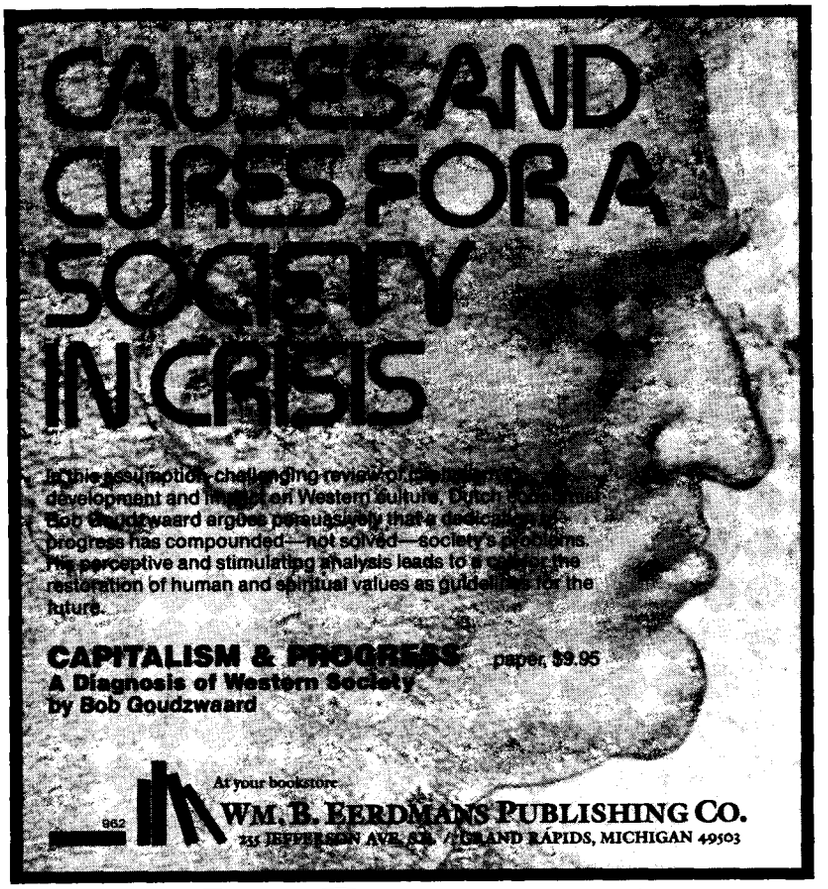
tional achievement. Achievement, Jencks maintained, depended mostly on one's social background. What was deemed important was what the child brought to the classroom, not what the classroom contributed. Jencks concluded that reducing inequality meant discounting school reform and concentrating on obtaining equality of results through some form of income redistribution.

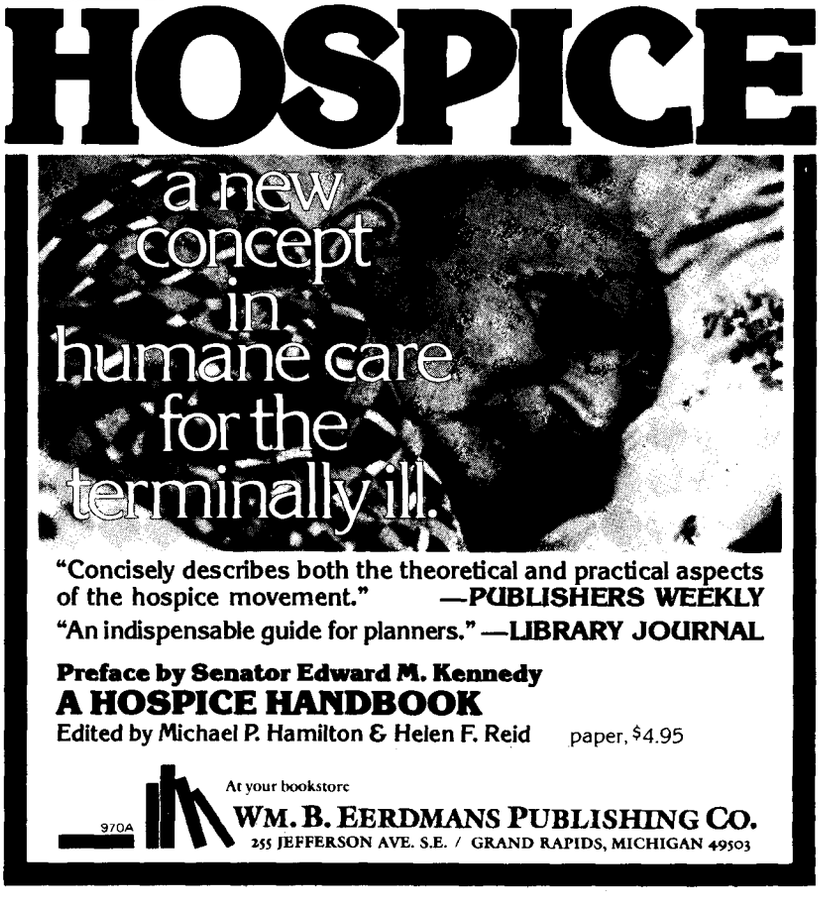
The Jencks thesis was warmly received by academicians and government policy-makers. It is instructive that the last three administrations have tacitly acknowledged Jencks's research and failed to mount any new thrust to improve public schooling. There were some who disagreed (including myself, *Commonweal*, Jan. 19, 1973). Most notably, blacks were angry that Jencks had discounted schooling at a time when the schools seemed an avenue out of poverty.

The controversy reached the highest levels. Last summer, Marshall Smith, a co-author with Jencks and then Acting Commissioner of Education, was successfully opposed by the Congressional Black Caucus for the position of Commissioner of Education. The charge was that he had written a "racist" book, a charge I find exaggerated.

Now *Fifteen Thousand Hours* comes along to present the most serious challenge to Jencks. Michael Rutter and his colleagues estimate that a youngster spends some 15,000 hours in school (hence the title) and they hypothesize that there should be some notable result. After seven years of intensive study, Rutter concludes that there are some good schools which beneficially affect students' academic achievement and behavior regardless of social background.

The research was conducted on 2700 students from the inner reaches of London in twelve secondary schools. There were a large number of poor children in their sample. Rutter differs significantly in method from the Jencks study and the James Coleman report, *Equality of Educational Opportunity* (which Jencks mainly reinterpreted). Unlike Jencks, Rutter and his associates examined in-school factors such as the school's climate, teacher attitudes and teacher behaviors. They were able to control for


CAUSES AND CURES FOR A SOCIETY IN CRISIS
CAPITALISM & PROGRESS
paper, $9.95
A Diagnosis of Western Society
by Bob Goudzwaard
At your bookstore
WM. B. EERDMANS PUBLISHING CO.
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MICHIGAN 49503


HOSPICE
a new concept in humane care for the terminally ill.
"Concisely describes both the theoretical and practical aspects of the hospice movement." —PUBLISHERS WEEKLY
"An indispensable guide for planners." —LIBRARY JOURNAL
Preface by Senator Edward M. Kennedy
A HOSPICE HANDBOOK
Edited by Michael P. Hamilton & Helen F. Reid
paper, $4.95
At your bookstore
WM. B. EERDMANS PUBLISHING CO.
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MICHIGAN 49503

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

social background. And unlike Coleman, Rutter does not deal with achievement in one point of time but over an extended period following students from elementary schools through secondary schools. And Rutter uses as his measurement of achievement, not IQ tests, but school leaving exams.

Moreover, Rutter employs participants-observers, borrowing a leaf from the anthropologists' book, to obtain a better picture of the school. As a result the researchers could tell the tone of the school from such items as fighting, damage to the school, or whether students had pencils to answer the questionnaires.

The research is substantial. And it tells us what laymen have suspected all along, and what middle-class parents never doubted: that it *does* make a difference where you go to school, Jencks notwithstanding.

One finding is that a school's climate makes part of that difference. The tone of the school is established by the principal and taken up by teachers. It is a matter of attitude. Some principals and teachers, believing in the capability of the students, expected the most from them.

Another factor which makes up part of the difference is teacher behavior. Rutter found that teachers with the highest expectations as well as the most academic behavior had the most positive results. That behavior ranged from teaching the entire period (rather than being occupied with either small talk or administrative matters for a substantial time) to being punctual on the job.

Other research is corroborating Rutter. Professor Irving Lazar in a new study shows that Head Start children in the sixties have less need for remedial classes, are half as likely to become high school drop-outs than children who didn't attend Head Start, and are generally all-around better citizens.

What can we conclude? Certainly, one cannot discount social background and heredity on academic achievement. On the other hand, it is unwise to neglect the

FIRST PUBLICATION IN BOOK FORM

The latest, most controversial chapters in the sharp theological debate between the Vatican and two of the Church's most respected thinkers

Consensus in Theology?

A Dialogue with HANS KÜNG and EDWARD SCHILLEBEECKX

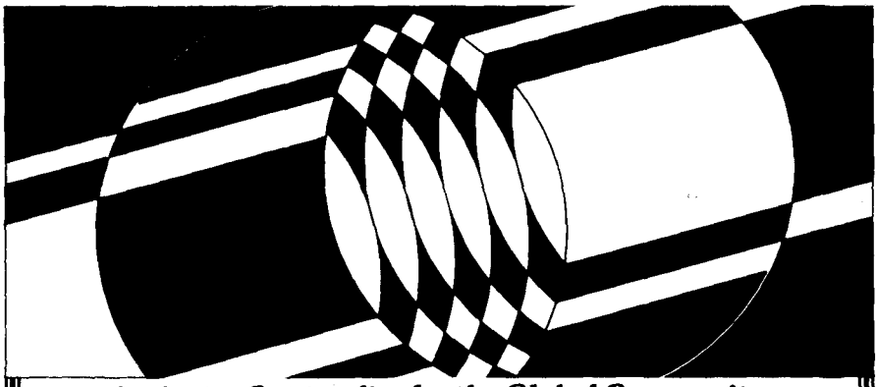
With responses by David Tracy, Avery Dulles, Rosemary Ruether, George Lindbeck, and Others

Edited by LEONARD SWIDLER

Sure to be discussed and debated for years to come, "must" reading for everyone concerned with free theological inquiry in the context of ecumenical dialogue, CONSENSUS IN THEOLOGY? includes Hans Küng's most recent statement following his Vatican censure, and Schillebeeckx's eloquent clarification of his Christology, as well as perspective-setting responses and an overall Introduction by Leonard Swidler.

To be published April 14.
$4.95 paper
$12.95 cloth

THE WESTMINSTER PRESS
925 Chestnut Street, Philadelphia, Pa. 19107



An Active Spirituality for the Global Community...
a valuable time and space program for women religious
September 1980 to May 1981
Time to reflect, regenerate and respond. Space to stretch one's vision and integrate Gospel values. Write or call with questions about our excellent staff, program or accommodations. Brochures are available.

Sr. Mary Ann Barnhorn, SND.
701 E. Columbia Avenue
Cincinnati, Ohio 45215
513/821-7448

REVIEWERS

FATHER RAYMOND A. SCHROTH, S.J., *is academic dean of Rockhurst College in Kansas City, Missouri.*

GEORGE W. SHEA *is the Dean of the Liberal Arts College at Fordham University's Lincoln Center Campus in New York.*

MAURICE R. BERUBE, *author of* The Urban University in America *(Greenwood Press), is associate professor of education at Old Dominion University in Virginia.*

STEPHEN DARST *has written for the* New York Times, Harper's *and other journals.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

importance of the schools. Certain teachers and certain schools can help all learners substantially despite background. It is a matter of degree.

Jencks has recanted somewhat. In his new book, *Who Gets Ahead?*, he has revised his opinion on the importance of college and of luck in worldly success. He now feels that a college credential has crucial import. He may even one day agree with the authors of *Fifteen Thousand Hours*.

In brief

THE BODY IN QUESTION, *by Jonathan Miller, Random House, $15.95, 345 pp.*

Jonathan Miller's *The Body in Question* is one of a growing pile of literary boulders cast into the chasm dividing C.P. Snow's two cultures, the scientific and the humanistic. Here, the scientist-humanist is taking us on a tour of our own bodies. The spirit and the sense of style are that of Carl Sagan, the astronomer-poet, and Lewis Thomas, the doctor-poet, and a growing list of others who have brought wit and grace as well as elucidation to scientific writing.

The challenge in such writing is formidable: to bring the world of science to the scientifically illiterate. The problem is compounded by the fact that the scientist-poet is often so erudite in both worlds that he forgets just how backward most of us are in science. Miller, for example, uses as controlling metaphor for the body the machine. Man could never have understood the workings of his own heart until the pump had been invented. Once the workings of the machine-pump were understood, the secrets of the heart-as-pump were unlocked. Unlocked, at any rate, for those who understood the workings of the machine-pump. I, for one, intend to stop by the neighborhood garage for enlightenment after my next conference with a doctor.

In Miller's view the machine and the tools of the physical world are not simply literary devices for describing the functions of the body to a reader. They are the means, overlooked for centuries, by which medical men themselves could have come to terms with their science.

"Pulleys, levers, pumps and presses not only do the tasks for which they are designed: they also exhibit fundamental principles of physical action—they are exemplary and almost diagrammatic displays of natural processes. By divorcing themselves from experience of this sort, theoretical scientists seriously disabled their imaginations, and, as a result, scientific thought remained crippled and inert for more than 1,400 years after the birth of Christ."

STEPHEN DARST

Correspondence

(Continued from page 194)

non-Yugoslav or émigré sources: Robert Lee Wolff, *Balkans in Our Time* (Norton, 1966); Fred Neal and George

COMMUNICATION ARTS at NOTRE DAME

Courses designed for teachers and others interested in communications. Open to nondegree students and to graduate students seeking M.A. degree in a summer program. Courses in the summer of 1980: Verbal Communications; Principles of Design; Mass Media; Environmental Design; The Contemporary Theatre; Publications: Writing & Design; Publications Workshop; TV Production; Modern Heroines in Fiction & Film; Poetry; Poetry Writing; Photography I & II; Film Masters; Theatre Workshop; Independent Projects. For further information write Prof. Donald P. Costello, Chairman, Department of Communication Arts, University of Notre Dame, Notre Dame, IN 46556.

¡Speak Spanish like a diplomat!

What sort of people need to learn a foreign language as quickly and effectively as possible? *Foreign Service personnel*, that's who. Members of America's diplomatic corps are assigned to U.S. embassies abroad, where they must be able to converse fluently in every situation.

Now *you* can learn to speak Spanish just as these diplomatic personnel do with the Foreign Service Institute's Programmatic Spanish Course.

The U.S. Department of State has spent tens of thousands of dollars developing this course. It's by far the most effective way to learn Spanish at your own convenience and at your own pace.

The Programmatic Spanish Course consists of a series of tape cassettes and an accompanying textbook. You simply follow the spoken and written instructions, listening and repeating. By the end of the course, you'll find yourself learning and speaking entirely in Spanish!

This course turns your cassette player into a "teaching machine." With its unique "programmatic" learning method, you set your own pace—testing yourself, correcting errors, reinforcing accurate responses.

AUDIO-FORUM®

The FSI's Programmatic Spanish Course comes in two volumes. You may order one or both courses:

☐ Volume I, Basic.
(11 cassettes, 16 hours), instructor's manual and 464-page text, $115

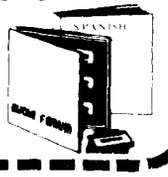
☐ Volume II, Advanced.
(8 cassettes, 11½ hours), instructor's manual and 614 page text, $98
(New York residents add sales tax.)

Your cassett are shipped to you in handsome lib y binders.

TO ORDER, JUST CLIP THIS AD and mail with your name and address, and a check or money order. Or, charge to your credit card (American Express, VISA, Master Charge, Diners Club) by enclosing card number, expiration date, and your signature.

The Foreign Service Institute's Spanish course is unconditionally guaranteed. Try it for three weeks. If you're not convinced it's the fastest, easiest, most painless way to learn Spanish, return it and we'll refund every penny you paid! Order today!

Many other FSI language courses also available. Write us



Audio Forum
Dept.477
145 East 49th St.
New York, N.Y. 10017
(212) 753-1783

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

SUMMER SESSION '80
IMMACULATE CONCEPTION SEMINARY
Pastoral Ministry
Theology • Scripture

16 COURSES:
JUNE 23-AUGUST 1

2 WORKSHOPS:
JUNE 20-22; JUNE 27-29

- *Liturgy* • *Scripture*
- *Sacraments*
- *Religious Education*
- *Youth Ministry*
- *Health Care Ministry*
- *Systematic Theology*
- *Spirituality*
- *Counseling*
- *M.A. in Theology*
- *M.Div. in Pastoral Ministry*
- *Personal Ministerial Enrichment*

For Information Write:
Rev. Francis A. DeDomenico
Director of Summer Programs
IMMACULATE CONCEPTION SEMINARY
Darlington
671 Ramapo Valley Road
Mahwah, New Jersey 07430

THEOLOGY
AT
MARQUETTE

Since 1961 — Pioneering in graduate theology for lay men and women, clergy and religious

Building an American Catholic theology in dialogue with the major Christian traditions

PROGRAMS
M.A. in Theology
Ph.D. in Religious Studies
BIBLICAL THEOLOGY
HISTORICAL THEOLOGY
SYSTEMATIC THEOLOGY
THEOLOGICAL ETHICS
THEOLOGY AND SOCIETY

FINANCIAL AID AVAILABLE
Tuition Scholarships
Teaching/Research Assistantships

Write:
THEOLOGY DEPARTMENT
Charles L. Coughlin Hall
MU Marquette University
Milwaukee, Wisconsin
53233

Hoffman, *Yugoslavia and the New Communism* (Twentieth Century Fund, 1962), especially pp. 41, 70-73, and 86-88; Stephen Clissold, *Whirlwind: the Rise of Marshal Tito to Power*, (Cresset, 1949).

My point, I should make clear, was not to single out the Catholic church in Croatia for its role in collaboration with the enemy occupier and its puppet regimes (the Orthodox and Moslem clergy did not have better records) but to explain why this *hard* Communist regime in 1945 had an easier job consolidating power than did the other regimes in Eastern Europe. Unlike the church in Poland the churches in Yugoslavia had to labor under the burden of wartime compromises.

The Siroki Brijeg Franciscan College was the Ustachi stronghold in western Herzegovina, an area of particularly nasty communal massacres. It was taken with considerable losses after a bitter siege close to the end of the war in 1945. Its defenders were heroic but were heroic in defending the "Alcazar" of one of the uglier fascist regimes of the Second World War.

Finally there is no doubt that there were large-scale executions of collaborators and of the losers in the civil war after 1945. While this is understandable, it is not excusable. The claim of anti-Croat *genocide* after 1945, however, is simple slander. BOGDAN DENITCH

Cowboy conspiracy

Cambridge, Ma.

To the Editors: Thank heavens someone responsible, Arthur Schlesinger, has answered Powers's accusations and exposed Helms's lies [Feb. 29]. Powers's book is the most blatant example of revisionism of our recent history.

One motive for Helms's lies might be to cover his previous lies to every committee investigating the assassination of President Kennedy. Helms, the Cuban exiles and other Cowboy elements of the CIA know that there exists ample evidence of a conspiracy and that suspicion will naturally fall on them unless they can lay the blame on Castro.

W. ANTHONY MARSH

Classified

RATES: 70c a word, one time; 66c, three times; 63c, six times; Classified payable with order; monthly in advance for more than three times. COMMONWEAL, 232 Madison Ave., NYC 10016.

Married Priests

CORPUS-National Association Resigned/Married Priests. Box 2649, Chicago, 60690.

Biblical Institute

Trinity College, Burlington, Vermont 05401, June 22-27. John McKenzie, Pheme Perkins, Reginald Fuller, Daniel Daley. Write: Director.

Poetry

POEMS OF GOD is a bimonthly magazine of contemporary Christian poetry. For info. and free issue write, POEMS OF GOD, 228A O'Connor St., Menlo Park, CA 94025.

Graduate Courses

LOYOLA UNIVERSITY OF CHICAGO, Graduate Courses in Theology, Summer Session, June 23 to July 31, 1980. Offerings include Johannine Literature, Rev. Brendan McGrath, OSB; Christian Eschatology, Dr. Gerald McCulloh; The Discoveries at Ebla and their Significance for Biblical Studies, Rev. Mitchell Dahood, SJ; Contemporary Theology: John Dunne's Method, Dr. Jon Nilson; Morality and the Control of Life and Death, Rev. John Connery, SJ. These courses may be taken in the Master of Arts program or as an unclassified student. Additional courses are available through the Loyola Institute of Pastoral Studies. They carry 3 semester hours credit at a tuition rate of $112.00 per hour. Contact: Sister Mary Peter McGinty, CSJ, Director of Graduate Theology, LOYOLA UNIVERSITY OF CHICAGO, 6525 North Sheridan Road, Chicago, Illinois 60626. Telephone: 312/274-3000.

Mini-Citrus Trees

Orange, lemon, lime, $3.69 each or one of each $9.99. All postpaid. House Of Leehei, Dept. OM, P.O. Box 330406, Coconut Grove, Florida 33133.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Essential Resources for Religious Educators...

Getting Started in Adult Religious Education

A Practical Guide

By James J. DeBoy, Jr. Providing concrete ideas and suggestions, this book should be helpful to parish education committees, adult education planning teams, and individuals interested in learning more about the principles and approaches of adult religious education. The book also provides a concise overview of adult religious education and two very valuable chapters: "Principles of Adult Learning" and "Resources for Adult Religious Education." $4.50 paper

Education Toward Adulthood

Religion and Lifelong Learning

By Gabriel Moran. This new book by a well-known writer on religion, theology and education, takes a view that adults want education – especially religious education – and provides specific suggestions for actions to be taken by individual educators, churches, and educational groups. $5.95 paper

Aesthetic Dimensions of Religious Education

Edited by Gloria Durka and Joanmarie Smith. Published here for the first time, these articles by well-known educators and educational writers address the aesthetic quality of contemporary spirituality, the arts themselves, worship and educating the aesthetic sensibility, and aesthetic theory. $8.50 paper

The Pedagogy of Resurrection

The Religious Formation and Christian Education of the Handicapped and Maladjusted

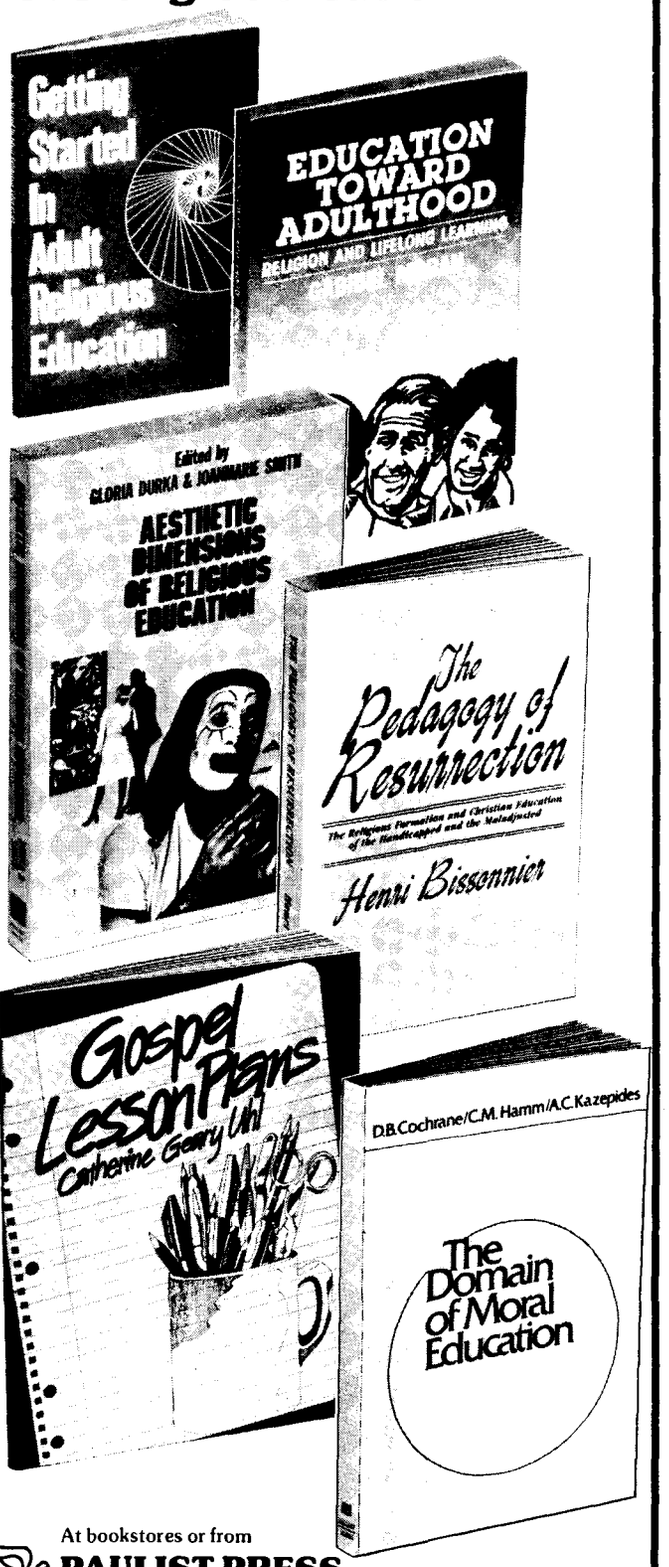
By Henri Bissonnier. This is a practical book by the best-known Christian educator in the field. It is about pedagogy because it is concerned with those remedial educational approaches which have proven successful. The author also sketches out an educational therapy and a catechesis for the handicapped as a model for others to follow. $6.95 paper

Gospel Lesson Plans

By Catherine Geary Uhl. Religious educators who work with the developmentally disabled will welcome this blend of prayer, activity and home involvement. Each lesson in this attractive and easy-to-use book includes a theme, a preparation section and diagrams and instructions. $6.95 paper

The Domain of Moral Education

Edited by D.B. Cochrane, C.M. Hamm, and A.C. Kazepides. Many theories have arisen to explain how people learn to be moral, including an emphasis in our time on moral development and moral education. This book looks at four basic areas: the limits of moral education, the nature of moral education, form and content in moral education, and the developmental hypothesis of moral education. $9.95 paper



At bookstores or from

PAULIST PRESS

545 Island Road, Ramsey, New Jersey 07446

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"The compassionate artist has often been the best minister within our society, and the Institute is dedicated to nurturing that role."

Jon D. Bailey
director

A unique center for graduate interdisciplinary study in liturgy, theology, music and the arts, based in the Divinity School and the School of Music at Yale University

Students are highly skilled individuals from a variety of religious backgrounds, preparing for liturgical and musical ministries in the Church, and for university, seminary, and college teaching

Degrees offered through the School of Music:
Master of Music, Master of Musical Arts,
Doctor of Musical Arts

Degrees offered through the Divinity School:
Master of Arts in Religion, Master of Divinity,
Master of Sacred Theology

Yale Institute of Sacred Music

Yale Institute of Sacred Music
409 Prospect Street
New Haven, CT 06510
203 436 2915

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED